

**The vocacyon
of Iohā Bale to the
bishoprick of Dstorie in Ire
lāde his persecuciōs in y^e same / &
finall delyueraunce.**



The English Christiā / The Irish Papist.

God hath deliuered me from the snare of the
hunter / & frō y^e noysome pestilēce. Psal. xxi.

If I must nedes reioyce / I wil reioyce
in myne infirmittees. 2. Cor. xj.

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The pꝛeface.

ffol. 2.

I Johan Bale to þ̄ folowers
of Chꝛistes Gospell.

For thꝛe consyderacyons che-
fely (dere bꝛetherne) haue I put fourth
thys treatysle of my hocacyon to the churche of
Worste in Irelāde / of my harde chaūces ther- **Worste**
in / and of my fynall deliuerance by the great
goodnesse of God. The first of them is / for that
mē shulde wele knowe / that the office of a Chꝛi-
sten byshop / is not to loyter in blasphemouse pa-
pistrie / but purely to pꝛeache þ̄ Gospell of God /
to his christened flocke. The secōde is / that they **þ̄ flocke**
shulde also vnderstande / that contynuall perse-
cucyons / and no bodyly welthe / doeth folowe
the same most godly office / in them which truly
executeth it. The thirde is / that they myght be-
holde how graciously our most mercifull God
wyth hys power wayteth vpon them / and fyn-
nally delyuereth them in most depe daungers. **Deliuere**

These .3. thynges notable / concerninge the raunce.
electe membres of Gods congregacyon in thys
life / comprehendeth muche matter in the scrip-
tures of both testaments / with abundaunce of
examples from Abel the first to Johan the euā-

A ij.

The p[re]face.

gelyst/which was the last lyuer in the same.

Exāples The examples also therof are both lyuely and innumerable/ in the first propagation and longe contynuaunce of the christen church from hys tyme to thys our tyme/as the chronycles & hystories most abundantly specifieth.

Jesus. First / as concernynge the examples of holpe scripture. Jesus the eternall sonne of the everlastynge father / in the Godhede preached to Adam in paradysse terrestre/and constytute hym so wele an instructour as a father ouer hys posterite. He proued him also after he had sinned/ by dyuerse aspyctyons / and fynally promysed both to hym and to hys/deliueraūce in the sede of the woman/which at the lattre in hys owne person he lowingly pfourmed. **Christe** y^e seyde sonne of God contynually still taught / by the mouthes of the fathers and prophetes / tyll suche tyme as he hymselfe came in the fleshe.

Adocto^r Than was he aboue all others/of hys heauēly father appoynted / a vniuersall doctor ouer all the worlde / and commaunded to be hearde / Math. iij. He folowed hys vocacyō in most ample wyse/very cruelly was he of the clergie thā persecuted/and gloriously deliuered in hys resurrection from death. The members of hys true church/the prophetes and Apostles/were

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in case like as he their head was / first called /
 than afflicted / and graciously alwayes in the
 ende deliuered. He that shall marke the laboris **fathers**
 ouse proceedinges of Abraham / Joseph / & Moy
 ses / of Dauid / Helyas / and Daniel / with the
 other olde fathers and prophetes / shall fynde it
 no lesse. He lyke wyse that shall dyscretely sear-
 che the doynges of Peter / James and Johan /
 with the other of the Apostles and dysciples /
 shall wele perceyue the same.

Hieremye for the olde lawe / Paule for the
 newe lawe / and Johan Baptyst betwixt them **Called.**
 both / were called from their mothers wombe
 to that heauenly offyce of preachynge. Hier. j.
 Luce. j. Gala. j. yea / they suffered extreme per-
 secucyons vndre tyrauntes / and fynally were
 deliuered / in this lyfe from p̄relouse daungers
 and in death / frō synne / helle / and dāpnacyō.
 To rehearse the exāples of the primatyue chur
 che / and of the ages folowynge / concernynge **Ages.**
 these matters / it wolde requyre muche tyme /
 they are so manye / and therfor at thys present
 I omit thē. Thus I ā not alone in these 3. mat-
 ters of vocaciō / persecucion / & deliuerāūce / but
 haue on my syde an infynyte nōbre of exāples.
 Which maketh me the more a great dele to re: **The au-**
 ioyce / like as I wishe them to do / which haue thoz.

The pzeface.

in these troublouse dayes the lyke. Neyther
am I ashamed to tell my bretherne / what God
hath most graciously done for me / nomoz thā s.
Paule was for hymselfe in hys owne Epistles /
s. Peter and Luke in y^e actes for saint Peter / though I
be farre vnylike them. ffor I fare lyke the byr-
de which is deliuered from the snare of the catz-
cher. He flyeth to a bough / and reioyceth in his
delyueraunce / and euen so do I. In the which
reioyce / I make not only my selfe merve / but
also all my louinge frindes. And as for my cruel
papistes enemyes the papistes / if I make them sorpe in
the rehearsal of my delyueraunce / I am not yll
apayde therof. ffor it is better (they saye in
Northfolke) that yonge lyddernes wepe / than
olde men. I call them yonge and not olde / for
God is oldar than Sathan / if age maye be at-
Daniel tributed to his eternyte. / as Daniel sayeth it
maye / and Chyste oldar than the deuyls bycar
at Rome / their vngrypouse father.

As we are in most thinges contrarie to these
papistes papistes / so haue we reioyces cōtrary to theirs.
They reioyce in helthe / prosperite / riches and
worldly pleasures for their bellies sake.
We in our infirmytees / afflictions / losses / and
sorrowfull crostes / for Chistes heritees sake.
And thus maye we wele do / and boast of it al

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The pzeface.

ffol. 4.

so without offence/for so ded the forenamed S.
Paule. 2. Cor. 11. and earnestly willed vs to be c. Paule
his folowers. Phil. 3. first he boasted of his voca-
cion/and sayde. God sorted me out and appoi-
ted me from my mothers wombe / and also he
called me by his grace/to preache his liuely go-
spell amonge the heathē/Gal. 1. what if I shoul-
de in like case boaste / y he by his grace had al-
so called me in this age / to preache the same
Gospel to the Irlshe heathens/w neuer hearde Irlshe.
of it afore/to knowledgē. I shulde not do other
wise than the truthe is. For I was put to it a-
gainst my wille/by a most chzisten kynge / and
of his owne mere mocion only / without sute
of fryndes / mede / labour / expensis / or any o-
ther sinistre meane els. By his Regall power
and authorite/which both were of God/Ro. 13. Edward
was I both allowed and confirmed/and not all
vniopfully receiued of y people/which causeth
me in conscience to iudge my vocaciō iust. Yet
was not my reioyce so muche in y dignite ther-
of/ as in doinge for the time/ the office therunto Office.
belonginge. But now is it most of all in the lea-
uinge of that bishopricke / the Gospel beinge
so vnthankefully of the prestes receiued / I so
terribly of them persecuted/and my seruauntes
so cruelly slayne.

The peface.

S. Moreouer saint Paule boasted muche of his
Paule. persecucions / & described them at large / con-
cludinge thus in y^e ede / Wery gladly (saith he)
will I reioyce of my weakenesse / y^e the strength
of Christe maye dwell in me. Therfor haue I
dilectaciō in infirmities / in rebukes / in nedes /
in persecucion / and anguyshes / for Christes
The sake. 2. Cor. 12. If I haue lyke wyle / felte a
Autho^r. great meanie of the same afflictions / as I ha-
ue done in dede / maye not I also with him re-
ioyce in them? Maye I not be glad / that I am
in sorowes for the Gospell / lyke fashioned to
him / & not pranked vp in pōpe & pleasures / lyke
y^e wantō babes of this worlde? As at this daye
weston. is lecherouse Weston / which is more practised
in the arte of breche burninge / than all y^e who-
res of the stues / to the great infamye of his vir-
ginall ordre. The truthe of it is / that sens I too-
ke that wayghtie office in hande / I haue bene
spyke to the very deathe / I haue bene greued
with the vntowardnesse of ministers.
Trou- I haue bene in iournayes and labours / in in-
bles. iuries and losses / in peines and in penuries.
I haue bene in strifes and contencions / in re-
bukynges and flaunderynges / and in great
daunger of poysoninges and killinges.
I haue bene in parell of the heathen / in parell

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The peface.

ffol. 5.

of wicked preftes / in parell of falfe iuftices / in
parell of trayterous tenauntes / in parell of
curfed tyrauntes / in parell of cruell kearnes Tyraun
and galloglaſſes . tes,

I haue bene in parell of the ſea / in parell of
ſhyppwreck / in parell of throwynge ouer the
boorde / in parell of falſe bretherne / in parell
of curioſe ſearchers / in parell of pirates / rob
bers and murtherers / and a great ſort more.

Sanct Paule alſo reioyced / that God had
ſo miraculoſly deliuered him from ſo manye Parelſ.

daungerous ieopardyes / and ſpareth not ſo
to report them. 2. Cor. 11. et. 12. Whie ſhulde I
than ſhrinke or be aſhamed to do the lyke / ha
uinge at Gods hande the lyke miraculoſe de
liueraunce? Are they not left to vs for example /
that we ſhulde do the lyke whan we fele the ly
ke? Whatſoeuer thinges are writtē afore tyme Writte.

(ſayth he) they are written for our learninge /
that we through pacyence and confort of the
ſcriptures might haue hope. Rom. xii. He in the
cylie of Damalſcon / beſieged layde waite for / by ſ
liefe tenaūt of Kinge Aretha / was lete downe
at a windowe in a baſket / & ſo eſcaped his han
des. Act. ix. I in ſ cylie of Dubline / beſieged aſſauld dubline.
ted of papiftes / was cōuayed awaye in ſ nyght
in mariners apparell / & ſo eſcaped ſ daunger by

The peface.

Celarea Gods helpe. When Paules death was fought
by certayn Jewes at Jerusalem / the upper cap-
taine there / comaunded ij. vnder captaines / i the
nyght to conueye hi to Celarea with 200. souls
dyers. 70. horsmen / and 200. spearemen / and so
to to deliuer him. Actes. 23. In lycke case / whā
the prestes whith Barnabe Bolgar and other
had sought my death at Holmes court / and had
slayne. v. of my howsholde seruauntes by their
hyred kearnes / the good suffren of kylkennie
with ā hūndred horsemē / ād 300. fotemē brought
me thyder in the night and so deliuered me that
tyme.

Italie. As Paule against his wylle / was put into a
shippe of Adramitiū / coupled with other priso-
ners of Jewrie / couaied fourh into Italie / and
there safely deliuered. Act. 27. and 28. So was
I & my companyō Thomas against our willes
taken into a shippe of Zelāde / coupled with fren-
che prisoners / couayed furth into flanders / and
so at the lattre / safely there deliuered. As their
shippe was caught betwixt Candia and Melis-
ta / and coulde not resyste the wyndes / so was
ours betwixt Mylforde hauen / and Mlatter-
forde. As they had an excedyng tempeste bp-
on the sea / so had we lyketwyle. As they were
withoute hope of sauegarde / so were we also.

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The p̄face.

fol. 6.

As they feared Syrtes or daungerouse sandy
places and rockes / so ded we . As they were al-
most famyshed and drowned / so were we . As **Cōfort.**
God comforted them / so ded he vs . As they we-
re in conclusion cast into an ylande / so were we
into S. Iues in Cornewale . As the people shew-
wed thē kyndnesse at Melita / so ded they vs at
the seyd S. Iues . As Paule gaue thanks and
bake breade amonge them / so ded we also . As
the captayne Julius courteously intreated hym **Julius.**
and gaue hym lyberte to go vnto hys fryndes at
Sydon / and to refreshe hym / so ded our captay-
ne Cornelis vse vs hery gētilly with all fauour
and lyberte / what though he had so currishely
and cruelly intreated vs afore . As Paule was
stonge of a bytyng wyper and not hurte / so was
I of that viperous **Walter** being most vniustly
accused of treason afore y iustices ther / and yet
through Gods deliuerance / not hurte . As he ap-
pealed to Cesar / so ded I to the trone of God .

As great dyspyrys were amōg the Jewes
at Rome concernig Paule / so were there after **Rome.**
warde amonge the shypers in our returne to
their shippe concerning vs . As the souldyers
gaue counsell to kylle the prisioners / so were
there some of our men that gaue counsell to ha-
ue drowned vs for our moneye / and of some to

The p[re]face.

Publi⁹.

haue delyuered vs vp to the counsaill of Eng-
lande/in hope of great rewardes. As Publius
gentilly receiued Paule / and by hym was hea-
led of all hys dysleases / so ded myne hoste Lam-
bert receyue me also gentylly / and by me was
delyuered from hys dayne beleue of purgato-
rye / and of other Poppish peltyses. As the peo-
ple reported Paule to be a murtherer / and af-
ter changed their myndes / and sayde he was a

A God.

God / so our wycked maryners reported me to
be a most haynous traytour / and yet afterwar-
de in my delyueraunce called me the seruaunt of
God. As he was for the hope of Israel ledde into
captiuite / and at last deliuered / so was I also for
the same captiued / and in fyne delyuered into

**Brether
ue.**

Germanie. As the bretherne met Paule with
reioyce at Appij forum / so ded they me in di-
uerse partes of Duchelande / and lauded God
for my so miraculouse deliuerance. As he say-
de that he had committed nothyng against the
lawe of his fathers / so saye I also that I haue
in this acte comitted nothyng against the Apo-
stels and Prophetes doctryne / I thake my Lord

The

author.

God therof. Thus had I in my troublous iour-
naye from Irelande into Germanye all those
chaunces i a maner that S. Paul had in his iour-
naie of no lesse trouble / fro Jerusalem to Rome /

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Yauing that we lost not our shippe by the waye.

If Helias / that wetherdr̄yuen r̄nagate / re-
mayne now in a foren lāde in penurie with the
Sareptysh wydowe whyls Baals chatteringe **Prestes**
chaplaynes and sorcerouse sacrificers do dwell
styl at home florissing in prosperouse welth / les-
cherouse ydelnesse / and lordely dignite / marue-
le not of it / for so hath he done afore. I speake
not thys for myne owne part only / nether vt-
terly exclude I my selfe / but I vtte it also for **for oth-**
my exyled bretherne / of whom a great nombre **thers.**
is at this tyme in Germanie / Denmarcke / and
Geneua. The true churche of God had neuer
sumptuose hospitalles any lōge tyme together
but very simple cottages ād caues / if ye marke
the sacred hystories and aūcyent cronicles. The
plesaūt possession / and gorgeous dwelling pla- **possessiones.**
ces / haue euermor remained to ȳ glorious Epi-
scopes / ȳ very enemyes alwayes of Christes go-
spel. We are not now to lerne how to take these
our present afflictions in good part / for we know
we them afore hande / and haue had them long
tyme / as it were in an exercise. Nether are we **Exercise**
all barayne of frindely receptacles / for the hea-
venly doctrynes sake / though our aduersaryes
in Englande with violence throwe stones at
us / and seke vtterly to destroye vs. They are

The pzeface.

churche truly muche deceiued which thinketh the **Chris**
ten churche to be a politicall commen welthe /
as of Rome and Constantinople / mayntay-
ned by humayne polycyes / and not by the only
wurde of God. Suche are they which now ha-
ue the doynges in these present controuersyes /
and oppresse the most manifest verite. God ac-
mende it.

Prayse. I write not this rude treatise / for that I woul-
de receyue praise therof / but that I wolde God
to haue all the prayse / which hath bene a moste
wonderfull wurker therin. For I am but a clod-
de of corruption / felinge in my self as of my self /
nothinge els but sinne and wickednesse. I haue
done it also / to declare my most earnest reioice
the same God / which by grace hath called me by
persecucion hath tried me / and of fauour / benig-
Gods uolence and mercye / hath most wonderfully de-
wurke. liuered me. Lete hym that reioyceth (saith S
Paule) reioyce in the Lorde. For he that pray-
seth him selfe / is not allowed / but he whō th
Lorde prayseth 2. Corint. 10. Moreover I haue
done it / for that my persecuted bretherne might
Brether in lyke maner haue their reioyce in that heauē
ne. ly Lorde / whiche mightelye hath wrought in
them their saluacion / by his graciouse calling
of them from wicked Papisme to true christia

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nyte / and now tryeth their paciencies by contyn-
 nuall afflictions / and finally will delyuer the / Delyue
 eyther from tyrannouse molestacions / as he raunce.
 hath done me / eyther els into martirdome for
 his trouthes sake. ffor god wil be knowne by no-
 ne other doctryne / than he hath sent hyther by
 hys sonne / whom he so earnestly commaū-
 ded to be heard. He will also be worships-
 ped by those rules oly / whom he hath
 to hys church proponed by hys pro-
 phetes and apostles. I besiche that
 everlastyng God for hys dere
 sones sake / i the holy Ghost
 to rule vs / and alwayes
 to augmēt and preser-
 ue hys true church
 cōfessing his on-
 ly name.
 Amen.

Prayer.

I called vppon the Lorde in my trouble /
 and the Lorde hearde me at large. The
 Lorde is my helper / I wyll not feare
 what man doeth vnto me.
 Psal. 118.

VERITAS DOMINI, MA-
net in æternum. Psalm. 116.



INOUIT DOMINVS VIAM
iustorum, & iter impiorum
peribit. Psalm. 1.

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Of Johan Bale to
the byshoppycke of Ossoye in
Irelāde his harde chaūces therin/
and finall delyueraunce.

In the olde and newe testament is it not
expressed/ that any iust or faythfull man
euer yet toke vpon hym/the adminystracyon of **M**inis
the heauenly doctryne / in teachyng the true **S**erie.
worshippynge of God/ā in perswadyng me
to repentaūce or amendement of their former
lyfe/without the docation and speciall election
of God. No trulpy/Balaam y notable sothfayer
coude neyther curse nor yet blesse / without
Gods permission/as he apertly confessed / **Nū.**
22. And to begine with the forrest examples.
Adā our first progenitour/whiche had receyved **A**dā.
most helthsome istructiōs of Gods eternall
sōne in paradysse/and the fathers him succeeding
in the righteous lyne befor y generall floude /
neuer had taken that high office vpon them/had
not he therūto both called the/ & allowed them.
Noe Gods true seruaūt / at his most graciouse **N**oe.
appoitemēt also/by the space of an **C.** yeaues &
xx. earnestly preached to the people of that age/
exhortig them to cease / from y abohminacions

of Johan Baal

Noe. thā bled/as thei wold auoide the vniuersall destrucciō w folowed. After y seyd floude/by vertue of the selfe same precepte and autozpte of God/Noe taught the people/than growne to ā increase againe/by longe continuāce. So ded Melchisedech i Salem, Iob in Arabia. Abraham in Chaldie, Iacob in Mesopotamy, and Ioseph in Egypte, Helias with the other prophets in Israel, Ionas in Ninyue, Daniel in Babylon, Zorobabel in Persie, and Iohan Baptist in Iewrye. Marke the opē places of y scripture/concernyng Vocacion & Election.

Iesus. And as towchynge Christe in our māhode/he was called of God his eternall father/as was Aaron/to be our euerlasting preste/accordinge to the ordie of Melchisedech. Hebre. 7. He was also by his owne godly mouthe/to y wolde declared/that wele beloued sōne of his/in whom he was most highly both pleased & pacified. Finally he was by hys most heauenly ordinaūce/constituted oure vniuersall doctour/and of him cōmaūded/as a most perfight maistre/of all mē to be most diligētly hearde & obeyed. ffrom the shippe/frō y customehowse/& frō other homely ministerys/called he/not y stought/sturdye/& heady sort of mē/but y lowly harted/simple/& beggarly ydiotes. Them he elected most grac

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The Vocacion

ffol. 10.

only / & they not him / to be the ministers of his
 holy Gospell / Johā. 15. Them chose he out frō
 y world / to gyue knowlege of saluacion to hys apostles
 people / for y remissio of their synnes. Mat. 10.
 Luce. 2. Those (sayth S. Paule) whom y Forde
 de appoited before / those hath he also called / and
 those whom he hath called / those hath he lyke-
 wise iustified / or made mete for that heauēly of-
 fyce. Ro. 8. For how shuld they haue preached
 (sayth he) vntlesse they had ben sent. Rom. 10.
 Peter was to him a elect apostle / affirminge hys
 doctrine to be y wordes of eternall lyfe / Joā 6.
 John was his derely beloued disciple / & became
 a most mightie thūderer out of the same. Act. 4.
 Paul was a peculiar chosen vessel vnto him / to
 manifest hys name before y Gentyles / kyn-
 ges and chyldren of Israel. Act. 9.

Electiō.

S Johā

The Idolatour / the tyraunt / and the whoremō-
 gar / are no mete mynisters for hym / though
 they be neuer so gorgeously mytered / coped /
 and tynpeted / or neuer so fynely forced / pply-
 oned / and scarletted. The deceptfull prophetes
 (sayth y Forde) made spedy haste / but I ap-
 poynted thē not. They rāne a great pace / but I
 sent thē not. They prophcyed fast / but not out
 of my spret. Hier. 23. To y wicked doar y Forde
 hath spoken it (sayth Dauid) whie doest thou so Dauid.

of Johan Bale.

Doct.

Peace.

Throl:
dom.

Unjustly presume to talke of my righteousness
les/and with thy polluted mouth/of my eter-
nall testamēt/whie makest thu relacion: Psal.
50. After þ Apostles immediatly succeeded in þ
primatiue church/Tymotheus, Ignatius, Po-
licarpus, Irenus paphnutius, Athanasius,
Lactantius, and other true ministers of the Go-
spell. These loytered not in the vineyard of
the lord / as our ydell masmongers do / but
faithfully they laboured in seeking Gods glo-
rie / and the sowles helthe of the people. But
whan great Constantine the Emprour had gy-
uen peace to the Christen church/that all per-
secucion ceased/thā came in ceremonie vpo cere-
monie / & none ende was of thē. Every yere
entered one popson or other/as mannes fyckle
nature in this frayle lyfe/is neuer without vice.

So that s. Augustine in his tyme very muche
lamented/that so many supersticions were thā
crepte in/confessinge the seruitude of the Chri-
sten church to be more greuous i those daies/
than it was to the people vndre Moyses. And
so muche the more he lamented the case / that
beinge but one man / he coulde not reforme it /
neither was he able in euerye pointe to resist
that euill/beinge with heretykes so sore tossed
on euery syde. But what wolde he haue sayde

if he had
our time
ge of bz
seruaunt
same/pe
ffor wha
sacramen
is to save
me / and
one misti
into hear
they are i
Pea/ Ch
into the b
Math. 15
be worship
This writ
crament/b
ydolatries
And bz
sten church
led Britain
originall it
tinuance/
what falle
To fatche t
for that lāde

if he had seane the abhominable ydolatries of Augus
our time wout nōbre? specially the worshipping stine.
ge of breade and of wyne / which are only the
seruauntes of our bellies / and corrupt in the
same/yea/whan they are at the best & holiest.

ffor whan they haue done their office / beinge **Breade**
sacramentes of Chriestes bodie and bloude/that
is to saue / preached the lordes deathe till he co
me / and declared hs of manie members to be
one mysticall bodie in Chrieste/they ascende not
into heauen / but beinge eaten and digested /
they are immediatly resolved into corruption.

Yea/ Chrieste sayth / that they descende downe **Chrieste.**
into the bellie/ & are cast out into the draught /
Math. 15. which declareth them vnnete to
be worshipped.

This write I / not in vnreuerencinge the sa
crament/ but in detestacion of the abhominable
ydolatries/ therin most bestially cōmitted.

And breuely to saue sumwhat of the Chri
sten church of our realme / in those dayes cal
led Britaine/ and now named Englande/ what **Englād**
originall it had and from whens / what con
tinuance/ what darkenings/ what decays/
what falle / and what rayse againe.

To fatche this thinge from the first foundaciō/
for that lāde/lyke as for other landes. By the

of Johan Bale.

Adam. eternall sonne of God in Paradyse / receyued
 Adam the first pmise of saluaciō in the womā's
 sede. This acknowledged Abel in his first offeri-
 ge by of the firstlinges of his flocke & fatt of the
 same beinge so instructed by y^e religious father
 of his Gene. 4. By faith i his plētuous sacrifice
 (saith s. Paule) obtained Abel / witnesse y^e he
 was righteous / Heb. 11. This wth the right inuo-
 cation of the name of God taught by Seth and
 Enos / was cōtinued by the chosen of y^e line / to
 remayne styll in remembraunce to their poster-
 ities / & was renewed after the floude by righte-
 ous Moes / Gene. 8. To S. Paule also in reue-
 lacion / was this misterie shewed / that the Gen-
 tiles lyke wylde were partakers of the promise /
 Ephe. 3. Wherunto S. Johan sayth / y^e the lā-
 be was slayne frō the worldes begininge / Apo.
 13. y^e is to saye / in pmise / in faith / & in misterie
 of their sacrifices. Applied is it also to those Gen-
 tiles / in the seyd Reuelaciō of S. Johan (who
 now amōge other includeth our lande) y^e they
 frō y^e time haue cryed wth a lowde voyce / seinge.
 gētyls. Helthe be to him y^e sitteth vpon the seate of our
 God / & vnto the lābe. Ap. 19. 7. And therupō Wil-
 das in Excidio Britānie, cōcludeth / y^e the inhabi-
 tants of our realme / haue alwayes had know-
 lege of God / almost sens y^e worldes begininge.

This
 Japheth
 ropa cōt
 rordinge
 Moes / y^e
 Gene. 9
 Chyste.
 dech or th
 Gentiles
 not recke
 of Abrah
 Hebre. 7
 (sayth) R
 gedomes
 by y^e chos
 his true v
 To these
 realme / by
 Strabo, C
 Samothe
 bylles, Eu
 other / till
 fleshe. W
 what thou
 doctrines.
 what chur
 ge. I speak

This rule of sacrifice and inuocacion / helde
 Japheth after the floude also / the father of Euz Japhet.
 ropa cōtaininge our lande amonge others / ac-
 cordinge to the prayer of his righteouse father
 Noe / y he mighte dwelle in the tētes of Sem.
 Gene. 9. or in faithe of the promised sede w is
 Chyste. Gala. 3. So persyght was Melchise Melchi
 dech or the forenamed Sem / a father than of y sedech.
 Gentiles / for that his kinrede (sayth Paule) is
 not reckened amōge the tribes / y he toke tithes
 of Abraham / & blessed him that had y promises.
 Hebre. 7. et Gene. 14. ffor so muche as God /
 (sayth Luther vpo Genesis) establisshed y kin-
 gedomes of y Ilādes / whā they were diuided /
 by y cholen fathers / it semeth wele y they helde
 his true worshippiges / receiued a foze of thē.
 To these holy fathers in the Gentilite for that fathers
 realme / by course succeded / as Berosus, Plini⁹,
 Strabo, Cæsar, & other authors writeth, the
 Samothees, Sarronites, Druydes, Bardes, Sy
 bylles, Eubages or Vates, Flamines, & suche
 other / till the cōmige of Iesus Gods sonne in y Chyste
 fleshe. Which all acknowleged but one God /
 what though it were by the diuersite of rytes &
 doctrines. This hane I writtē here / to declare
 what church was i our lāde afore chrystes cōmī
 ge. I speake nothinge of thē w folowed straunge

of Johan Bale.

worshippynge or manifeste ydolatries of the
 papistes heathen/as the papistes do in thys age. If it be
 reasoned/how they coulde heare? S. Wale an-
 swereth it out of Dauid / y the heauens preac-
 hed to them/all the worlde hearyng it/if none
 had done it els / Rom. 10, et Psal. 19, besyde the
 lawe of nature / which was also their leader.

In the. 63. yere after Chrystes incarnaci-
 on/to resort to my purpose/was Ioseph an he-
 breue and dyspersed disciple thydre sent with his
 companyons/ by Philipp the apostle than prea-
 chynge in ffrance/as Freculphus in y secōde
 part of hys Chronycle/ & Isidorus also de vi-
 ta & obitu sanctorū patrū, rehearseth. He pu-
 blished there amonge them/that Gospell of sal-
 uacion/whiche Chyste first of all/ & afterwar-
 des hys Apostles had taught at Jerusalem/Woz
 truly therfore are we reported of the Italyane
 writers / and of the subtylle deuylers of sactes
 legendes / that we shulde haue our first faythe
 from Rome / and our chysten doctryne / from
 their unchysten byshoppes. ffrom the schole of
 Chyste hymselfe / haue we receyued the docu-
 mentes of oure fayth. ffrom Jerusalem/ & not
 from Rome/whom both Peter & also Chyste
 hath called Babilō/for that she so aptely ther-
 vnto agreeth i ministryng cōfusiō to the world.

Hieru-
 salem.

And this
 prophet
 frō Sion
 Esa. 2. S
 ly familia
 Britayne
 husbāde
 Timoth.
 haue prea
 sainge of
 The lord
 my first a
 shulde be
 the Bētil
 Bētiles/in
 nes/ if the
 of y worlde
 Bartho
 reporteth
 Timothe
 in Britaine
 sed/in cōfir
 brought by
 che in y do
 ons/by y w
 Meduinus
 ther like/ti

And this wele accordeth with the wordes of þe prophete / þe lawe of þe Gospell shulde come fro Sion / & the worde of God fro Hierusalem.

Act. 2. S. Paule also which had bene christen: s. Paule ly familiar at Rome / with Claudia Rufina a Claus Britayne borne / and with Nulus pudens her dia, husbande / of whome he maketh mencion. 2.

Timoth. 4. shulde seme in his owne persone to haue preached in that nacion of ours / by this sainge of his in the same epistle and chaptre.

The lord assisted me and strengthened me at my first answeringe / that by me the preachinge shulde be fulfilled to the uttermost / and that all the Gētiles shulde heare. That clause / all the Gētiles / includeth sumwhat cōcerninge þe Britaynes / if they were thā Gētiles / & in þe west part Gētiles of þe worlde / as we cā saie none other of thē.

Bartholomeus Tridētin⁹ & Petrus Calo, reporteth in their booke of þe liues of sanctes / þe Timothe S. Pauls disciple / by his preachinge Timot. in Britaine / cōuerted kinge Lucius & him baptised / in cōfirmaciō of þe is said afore. Nourished / brought bp / & cōtinued was this Brittish churche in þe doctrine of faithe / about mēnes tradicions / by þe wurthie doctours of þe age / Eluanus, Britas Meduinus, Melaniu⁹, Amphibal⁹, & suche o: nes, ther like / till þe time of Diocleciane þe tirānouse

of Johan Bale.

Peace. Emproure. Which by his wicked ministers made hauock of the Christen flocke there / as testifieth Gildas. Though the kinges of Britaine in y age / Aruiragus, Marius, Coillus, Lucius, and Seuerus, with others / were not all Christened / yet were they no cruell persecuters of Christes congregacion / y we reade of.

Hereticks. In the generall quyetnesse prouided to y church by the forenamed Constantine, Arrius, Pelagius, Leporius, and one Tymothe, partly by subtile allegories / and partly by open heresies greatly obscured the glozy therof.

Mōkes Anon after there folowed a certē kinde of monkerp / with an heape of ceremonies / but yet without blasphemouse superstitious / till Antichrist had fashioned them to his execrable vse.

Doct. In that age were Fastidius, Ninianus, Patrius, Bachiarius, Dubricius, Cōgellus, Kentigernus, Ilutut, Dauid, Daniel, Sampson, Eluodugus, Asaphus, Gildas, Beulanus, Elbodus, Dionotus, Samuel, Nennius, & a great sort more / by Christē doctrine the vpholders of the Brittilsh church / y cypule gouernours for y time beinge dissolute & carelesse / as y forseyd Gildas hez sharply, doth laie it to their charge.

Helpers Consequently whā the Barbarouse nations had subdued the Christen regions of Europa /

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Romish
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Anselm
sincere fa
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So that t

pecially here i this realme / y^e heathnish Saxōs Saxōs.
the Christen Britaines / for not obeyenge and
folowinge Gods worde y^e time faithfully preac-
hed. Than entered in an other swarme of
monkes / muche worse thā the other. For they
had their beginnige of those solitary bretherne /
which had fled to the wildernesse in the tyme of
persecucion. These lyke layse locustes sprāge locustes
fourth of the pytt bottomlesse. They serued
God in lyberte / and were fedde of their owne
true labours. These serued Antichrist in bon-
dage / and deuoured by the labours of other.
They were sumwhat ceremonious / but these
altogether supersticiouse. Of this lattre swarme /
after the first enteraunce of Augustine the Augusti
Romish mōke, was Egbert, Egwine, Boni- ne.
face, Wilfride, Dūstane, Oswolde, Lāfranck,
Anselme, & suche other wout nōbre / by whō y^e
sincere faith of the English church decayed.
These were bytter stigars i Antichristes cause /
yea / terrible accusers & suppressers of kinges & of accusers
other christē magistrates. These caused y^e lūne /
wh is y^e clere verite of y^e lorde / to apere as sacke
clothe made of heare / Apo. 6. placinge in the ro-
wme therof / their owne fantastical doctrines /
haine tradicions / & supersticiouse ordinaūces. Obscu-
So that they made Gods heauenly worde / to rers.

of Johan Bale.

seme to the people/darke/rough/harde/ & vns
pleasaunt/for their ydle bellies sake.

Doct.

Yet denye I it not/but some godly men wes
re amonge them in those dayes. As Beda,
Iohan of Beuerle, Alcuinus, Neotus, Huca-
rius, Serlo, Achardus, Ealredus, Alexander
Neckam, Nigellus, Seuallus, & suche other.

ffypres.

Which though they thā erred i many thinges /
yet was not their errour of obstinacie and ma-
lice. Than folowed the schole doctours with
the .iiij. ordres of frires/very wicked kindes of
men/and they with their sophisticall sorceryes/
poysoned bp altogyther / clerely ouerthrowige
the Chriстен churchē/and settinge bp in her pla-
ce the most filthye sinagoge of Sathan.

Celibat-
tus.

In that malignaunt assemblē/were false wor-
shippinges commaūded for Gods holy seruice/
and monstrouse buggery for a professed virgi-
nite / in our consecrate clergye admitted.

Registr.

Thus were y people nussed bp frō their powth
in callinge vpon dead mē and ymages/the prea-
stes and religiouse in the meane time occupied/
in all beastly wurkes of y fleshe. I haue the re-
gistre of y visitaciōs of y cloysters of Englāde/
& therfor I knowe it to their cōfusiō. The mōs-
kes afore their time / ded nomore but mixte the
Christē religion w the paganes supersticiōs /

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but these fowle lecherouse locustes haue bānished the Christen religion altogpyther. They haue taken vpon them a power by vertu of trā: Miras
 substantiacion/farre aboue Gods power/as of cles.
 corruptible creatures to make Goddes to be worshipped/bearinge them a broade with Persicall pōpes as it were/in their gaddige & gaglinge processions / fitt for wantō gossippes to shewe their selues in their holy daye apparelinges.

Yet were there alwayes some in that miste of palpable darkenesse/ y^e smelled out their mischeffes / & in part maintained the syncere doctrine/ Good
 as Mathew parrys/ Wylf/Wickleff/Thorpe/ men.
 White/Purueye/Pateshulle/Paine/Bower/
 Chaucer/ Balcoigne/Jue/ & now in our time
 Willia Tindale/Johā frith/Wilneye/Barnes
 Lambert/& a great sort more. Now truly in
 this lattre age and ende of the worlde God shewinge great mercy to his elected heritage/hath Mercye
 gathered them togyther from the pannels of perdition/by the voyce of his holpe Gospell. Pea/
 lyke as by Hieremie the prophete before y^e exile
 into Babylon / by Johan Baptist / Christe / &
 his Apostles before the destructiō of Hierusalē/ Callige
 and by the Apostles folowers before the diuisiō
 and first ruyne and y^e Romish empire/ he called
 his disparshed rēnaunt / so doth he now agayne

of Johan Bale.

before his generall commynge to iudgement /
call together his churche of true beleuers / by the
H. Henr = godly preachers of thys age. That wonderfull
rye. wurke of God / that noble prince Kynge Henr-
rye the .8. within thys realme by hys royall
power assysted / after that he had gyuen an o-
uerthrowe to the great Goliath of Rome / our
K. Ed = most godly souerayne Kynge Edward the .6.
warde. for hys tyme perfourmyng the same.

The fyrst with noble Kynge Dauid / prepa-
red thys buyldynge of the Forde / but thys o-
ther with the wyle Kynge Salomon / to hys
power made all thinges very perfyght. And
though now after hys death / a Hieroboam par-
auenture is risen / which will sett by the gol-
den calves in Samaria / or mayntayne the po-
pysh religyon agayne / in Images / Altars / y-
dle ceremonies / and blasphemouse superstici-
A good ons. Yet doubt I it not / but a faytfull Asa / shall
kyng folowe / eyther els a Josaphat / a Ezechias / or a
myghtye Josias / which will dissolue those ydo-
latryes agayne. And as cōcernig the fornamed
Kynge Edward / I will recite here / what hys
The au worthinesse ded for me his most vnworthie sub
tor. iect / y I shuld amōg others be a collectour. For
a caller togyther of y christe flocke i thys age.

Upon the .15. daye of August / in y peare from

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Johan
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Christes incarnation. 1552. beyng ^{reouer.} y first daye
of my deliuerance / as God wolde / from a mor
tall ague / which had holde me longe afore. In
reioyce that hys Maiestie was come i progres
se to Southampton / whiche was. 5. myle from
my personage of Bysshoppes stoche / within the
same coūtye. I toke my horse about. 10 of y cloc
ke / for very weaknesse scant able to sytt hym / & ^{weake.}
so came thydre. Betwixt. 2. & 3. of the clocke y
same daye / I drewe to wardes the place where
as his Maiestie was / and stode in the open stre
te ryght against the gallerie. Anon my frinde /
Johan fylpot a gentylman / & one of hys pzeuie
chambre / called vnto him. 2. more of his compa
nyōs / which in mouing their heades to wardes ^{friendes}
me / shewed me most frindely coūtenaūces. By
one of these. 3. the Kynge haupnge informacion
that I was there in y strete / he marueled ther
of / for so much as it had bene tolde hym a lytle
afore / that I was bothe dead & buried. With y k. Ed.
hys grace came to the wyndowe / and earnestly warde.
behelde me a poore weake creature / as though
he had had vpon me so symple a subiect / a ear
nest regarde / or rather a very fatherly care.

In y same very istaunt / as I haue bene sens The lor
y tyme credibly ifourmed / hys Grace called vnto ^{des.}
to hi / y lordes of his most honourable counsell /

of Johan Bale.

In the same very instaunt / as I haue bene
sens that time credibly infourmed / his grace
Pordes. called vnto him / the lordes of his most honour
rable counsell / so manie as were than present /
willinge them to appoint me to the bishoprick
of Ossorie in Irelande. Wherunto they all a
greably consentinge / commaunded the letters
of my first callinge therunto / by and by to be
writtē and sent me. The next daye folowinge /
A lettre which was the xij. daye of August / the lettre
beinge writtē by B. Hamptone / a clarke of the
counsell / they very fauourably subscribed to y
same / in maner as herafter foloweth.

¶ The coppie of y seyd lettre.

To our very louinge frende / doctour Bale.
After our hartye cōmendacions. ffor as muche
as the kinges maiestie is minded in cōsideratiō
of your learninge / wysdome / and other vertu
ouse qualities / to bestowe vpon you the bisho
prick of Ossorie in Irelande / presently voyde /
we haue thought mete / both to giue you know
ledge therof / and therewithall to lete you vnder
derstāde / that his maiestie wolde ye made your
repayre hyther to the courte / as sone as conue
niently ye maye / to thende / that if ye be encliz
ned to embrace this charge / his highnesse maye
at your cōminge / gyue suche ordre for y farther

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The Vocation fol. 17.

procedinge to you herin/as shalbe cōuenient.
And thus we bid you hartely farewell. From
Southampton the xviij. daye of August. 1552.
Your louinge frēdes. W. Minchestre. J. Bedford.
H. Suffolke. W. Northampton. T. Darrey.
C. Cheine/Johan Gate. W. Cecill.

And to cōclude/thus was I called/ in a man-
ner from deathe / to this office without my ex-
pectacion or yet knowlege therof. And thus
haue ye my vocaciō to the bishoprick of Dorsette
in Irelande. I passe ouer my earnest refusall
therof/a moneth after that / in the kinges ma-
iesties returne to Minchestre / where as I al-
leged (as I than thought) my lawfull impe-
dimentes / of pouertie / age / and syckenesse /
within the bishopes howse there / but they were
not accepted. Than resorted I to the court
at London within. vij. wekes after / accordinge
to the tenure of the forseyd lettre / and within
vij. dayes had althinges perfourmed pertainin-
ge to my election and full confirmacion / frely
without any maner of charges or expenses /
wherof I muche marueled.

On the. xix. daye of decembre / I toke my iour-
neye from Bishops Stoke with my booke and
stufte towarde Bristolwe / where as I tarried.
xxij. dayes for passage / and diuerse times prea-
C.

The Vocation

ched in that worshipfull cytie at the instaūt de a
passage. Iyre of the cytiezens. Wpon the .xxj. dape of Ja
nuary/we entred into y shippe/I/my wyfe/ &
one seruaūt. And beinge but. ij. nyghtes and. ij.
dapes vpo the sea/we arryued most prosperou
ly at Waterforde / i the coldest time of the yea
re/so mercisull was the Lorde vnto vs.

Water
forde.

Idola
tours.

Decei
uers.

In beholdynge the face and ordre of that cy
tie/I see many abhomyable ydolatrpes mai
teinedby y Epicurysh prestes/ for their wicked
bellies sake. The Communion or Supper of
the Lorde/was there altogpyther vled lyke a po
pysh masse/ with the olde apysh toyes of Antis
christ/in howynges and beckynges / knelinges
and knockinges / the Lordes deathe after. S.
Paules doctrine /neyther preached nor yet spo
ken of. There watwled they ouer y dead / with
prodigyouse howlynges and patternynges / as
though their sowles had not bene quyeted in
Christe and redemed by hys passion / but that
they must come after and helpe at a pinche with
Requiem Eternam / to delyuer them out of
helle by their sorowfull sorceryes. Whā I had
beholden these heathnysh behauers / I leyd
vnto a Senatour of that cytie/that I wele per
ceyued /that Christe had there no Bishop/ney
ther yet the Kynges Maiestie of Englande/a

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forbidde
shulde th
thiking i
I came at
my cōpan
bishop of
David C

my faithful officer of y^e mayer / i sufferig so hor^r y^e maier
 ryble blasphemies. The next daye after / I rode
 towarde^s Dublyne / & rested y^e night folowige
 in a towne called Knocktouer / in y^e howse of
 maister Adam walthe / my generall comissarye
 for the whole dyocese of Dfforie.

At supper the parish prest / called Syr Phis
 lipp / was very seruiceable and in familiar talke
 he described vnto me y^e howse of the white fry^r A preste
 zes which lutyne was in that towne cōcludige
 in the ende / y^e the last prior therof called Wyl-
 liam / was his naturall father. I axed him / if
 y^e were in mariage? He made me answere / No.
 ffor that was (he sayd) against his profession.
 Than counselled I hym / that he neuer shulde
 boast of it more. Whie (sayth he) it is a honour whore
 in this lande / to haue a spirituall man / as a by^r dome.
 Shop / a Abbot / a Mōke / a ffryre / or a Prest to
 father. With y^e I greatly marueled / not so much
 of his vnhamefast talke / as I ded y^e adultery
 forbidde of God / & of all honest men detested /
 shulde there haue both prayse & preferremēt /
 thiking i processe / for my part / to refourme it.
 I came at y^e last to Dubline / wher as I founde dubline
 my cōpanyō maistre Hugh Goodaker y^e Arche-
 bishop of Armach elected / & mi oldefrynde / M.
 David Coper pson of calā. Much of y^e people

The vocation.

Idolatries.

Chauncellour.

**W. B. 20
wne.**

**Rock-
wode.**

A trait.

ded greatly reioyce of our cōmige thidre/thinki-
ge by our preachiges / y popes supstios wolde
diminish & the true Christē religiō increace.

Upon the purificacion dape of our ladye /
the lorde chancellour of Irelande / sir Thomas
Cusake / our speciall good lorde and earnest ap-
der in all our procedinges / appoynted vs to be
inuested or cōsecrated / as they call it / bi George
the archebishop of Dublyne / Thomas the bis-
shop of Kildare / & Urbane y bishop of Duno
assisinge him. I will not here describe at large
the subtile cōuepaūce of that greate Epicure y
archebishop / how he went about to diffarre the
dape of our consecracion / that he might by that
meanes haue preuented me / in takinge bp the
proppes of my bishoprick to his owne glotto-
nouse vse / and in so depriuinge me of more thā
halfe my lyuyng for that yeaere. As we were
comminge fourth / to haue rceiued the imposi-
cion of handes / accordynge to the ceremonye /
Thomas Rockwode (Blockheade he myght
wel be called) the deane of the cathedrall chur-
che there / desired the lord chaūcellour very in-
stauntly / y he wolde in no wise permitt y obser-
uacion to be done after y boke of consecratinge
bishoppes / w was last set fourth in Englāde by
acte of parlement / alleginge y it wolde be both

an occasi-
as yet co-
Irelande
changed
his kychi-
proponed
shop cons-
bishoppes
might ha-
that time

Wha
fourth / an-
be bndre o-
obediēce o-
we came h-
ne to obey-
shoppzick
ceiue that
tented to tr-
breake frō
I bad them
test / for can-
I wolde ex-
accordige to
lorde chaūc-
ceremoni-
Atheaded d

an occasiō of tumulte/ and also that it was not
as yet consented to by acte of their parlemēt in
Irelande. ffor whie/ he muche feared the newe
changed ordre of the cōmunion therin/ to hindre
his kychin and belye. The lorde chauncellour
proponed this matter vnto vs. The archebis- A Beast
shop consented therunto / so ded the other .ij.
bishoppes. Maistre Goodaker wolde gladly it
might haue bene otherwise/ but he wolde not at
that time contende there with them.

Whan I see none other waye / I stepped
fourth/ and sayde. If Englande and Irelande p autor
be vndre one kinge / they are both bounde to p
obediēce of one lawe vndre him. And as for vs/
we came hyther as true subiectes of his / swore
ne to obeie that ordinaunce. It was but a bis-
shoppick (I sayde) that I came thydre to res-
ceiue that daye. Which I coulde be better con An othe
sented to treade vnder my fote there / than to
breake frō that promise or othe p I had made.
I bad them in the ende / sett all their hartes at
rest/ for came I ones to the churche of Dorie/
I wolde execute nothige for my part there/ but
accordige to p rules of p lattre boke. With p p
lorde chaūcellour right honourably cōmaūded
p ceremonie to be done after p boke. Thā wēt p p boke.
sheheaded deane awaie more thā halfe cōfused.

The vocacion

Aloute-
rer.

Neither folowed there any tumulte amonge the people / but euery man sauinge the prestes / was wele contented. Than went the arche- bishop about that obseruacion / very busauesly and as one not muche exercised in that kinde of doyng / specially in the administracion of the lordes holy supper. In the ende the lord chauncellour made to vs and to our frendes / a most frendly diner / to saue vs fro exceeding charges / which otherwise we had bene at that daye.

An ague

Within .ij. dayes after was I sycke agayn / so egerly / that noman thought I shulde haue lyued / which malladie helde me till after Eastre.

Gods
wurke.

Pet in the meane tyme / I founde a waye to be brought to kylkennie / where as I preached euery sondaye & holy daye in lent / tyll the sondaye after Eastre was fully past / neuer felinge any maner of grefe of my sykkenesse / for the tyme I was in the pulpet. Wherat many men / and my selfe also greatly merualed. Neither had I for all y tyme space / any minde to call for any temporall profites / which was afterwarde to my no small hynderaunce. From that daye of our consecraciō / I traded w my selfe / by all possy- lyte to set fourth that doctrine / which God charged his churche with / euer sence y beginninge. And thought therw in my minde also / y I ha

doctrine

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of God
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che / & help
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rather that Aethna ded swallowe me bp/thā to
maiteine those wayes in religion/which might
corrupte the same. ffor my daily desire is/ in y
everlastige schole/to beholde the eternall sonne
of God/both here and after this lyfe. And not
only to see the fathers/prophetes and Apostles fathers.
theri/ but also for loue of y doctrine / to enioye
their blessed feliship herafter. And so muche the
rather I traded thus with myselfe/y I see than
the kinges maiestie/ y archebishopp of Canter-
burp/and the honourable lordes of y counsell/
so feruētly bēt y waye/ as to seke y peoples hel Helthe.
the in y same. I thought it therupō no lesse thā
my bounde dewtie/to shewe my selfe faithfull/
studious/ & diligēt in y so chargefull a functiō.

My first pcedinges in y doige/were these. I
earnestly exhorted y people to repētaūce for sin ij. princi-
ne/ & required thē to giue credite to y Gospell of ples.
saluacion. To acknowledge & beleue y there
was but one God/ & him alone wout any other/
sincerely to worship. To cōfesse one Christe for One
an oly sauer & redemer/ & to truste i none other Christe
mānis praieris/merites/nor yet deseruiges/but
in his alone/for saluaciō I treated at large both
of y heauenly & politicall state of y christē chur-
che/ & helpars I foude none amōge my prebēda-
ries & clergie/but aduersaries a great nōbre.

The Inuocation

I preached the Gospell of y^e knowledg & right
obediēce inuocation of God / I mayntened the politicall
ordre by doctrine / & moued the cōmens alwayes
es to obeie their magistrates. But whā Jones
sought to distroye the ydolatries / & dissolue the
hypocrites pokes / than folowed angers / slaū-
ders / cōspiricyes / & in the ende the slaughter of
men. Much a do I had with the prestes / for y^e
Idoles. I had sayd amonge other / y^e the whyte Goddes
of their makige / such as they offered to the peo-
ple to be worshipped / were no Goddes but y-
doles / and that their prayers for the dead pro-
cured no redēpciō to the soules departed / Re-
dempcion of soules beinge only in Chryste / of
Chryste / & by Chryste. I added y^e their office by
Preas Chrystes strayght commaūdement / was chifely
-ching. to preache / and instruct the people in the doc-
tryne and wayes of God / and not to occupie so
muche of the tyme in chauntynge / pppynge / ād
syngynge.

Muche were the prestes offēded also / for y^e I
Wpyues had i my preachiges / willed thē to haue wiues
of their owne / & to leaue the vnshamefast occu-
pienge / of other mēnes wpyues / donghters / ād
seruaūtes. But heare what āswere they made
me alwayes / yea y^e most vicious mē amōg thē.
What shulde we marrie (sayd they) for halfe a

peare.
these
know
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peare / & so loose our liuynges. Thinke ye not þ
 these men were ghostly inspired: eyther yet had Deuys
 knowledg of some secrete mischefe wurkige in lish.
 Englāde? I for my part haue not a little sens þ
 time marueled / whā it hath fallen to my remē
 braūce. Well þ truthe is / I coulde neuer yet by
 any Godly or honest persuation / bringe any of Adulter
 thē to mariage / neither yet cause them whiche rers.
 were knowne for bnthamfast whozekeepers / to
 leaue that fylthye & abhomyable occupenge
 what though I most earnestly laboured it. But
 sens that tyme I haue consydered by the iuge
 ment of the scriptures / that the inpenytent p
 dolatour must therwith be also a fylthie adul
 terer or most detestable sodomite. It is his iust Sodos
 plage. Rom. 1. We can not stoppe it. Lyke wyle mites.
 the dissemblinge hypocrite / in cōtemning Gods
 truthe / must nedes folowe errours and lyes in
 the doctrine of deuyls. 1. Timot. 4. to haue in þ
 ende the greater confusion. Lete him þ is wic
 ked (sayth þ Angell to S. Johan) become more
 wicked / and he that is filthie / become more fil: Wicked
 thye / that hys damnacion maye be the depar / &
 his sorowes extremer. Apoca. 22.

The lord therfor of his mercie / sende discipli
 ne to doctrine / into his church. for doctrine to doctrine
 out discipline & restraint of vices / maketh disso

The Vocacion

**Disci-
pline.**

Prestes

Excuses

Iustices

lute hearers. And on the other syde / discipline without doctrine / maketh eyther hipocrites / or els desperate doars. I haue not written this in dispraysle of all y prestes of Kylkēnye. or there about. ffor my hope is y some of them by thys tyme are fallen to repentaunce / though they be not manye. An other thinge was there / y musche had dyspleased the prebendaryes and other prestes. I had earnestly / euer sens my first comminge / requyred them to obserue and folowe y only boke of cōmen prayer / whych the kynge & hys counsell had that yere put fourth by acte of parlement. But that wolde they at no hāde obseye / allegynge for their dayne and ydle excuse / the lewde example of the archebysshop of dublyne / whych was alwayes slacke in thynge perseyninge to Gods glorie / allegige also the wāt of boke / and that their owne iustices and lawers had not yet cōsented therunto. As though it had bene lawfull for their iustices to haue denyed y same / or as though they had rather haue hanged bpō thē / than vpon the kinges autorite and cōmaundement of his counsell.

In the weke after Eastre / whan I had ones sermōs. preached .xij. sermons amōge thē / and establisshed the people / as I thought / in the doctrine of repentaunce and necessarie beleue of the Gospell

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in the true worſhypppynges of one God our eternall father & nomore / and in y hope of one redeemer Jeſus Chriſte and nomore. I departed from Kylkēnic to a other place of myne. v. my-
Holmes Court.
 les of / called Holmes court / where as / I remained tyll the aſſenſion daye. In the meane time came ſorrowfull newes vnto me that M. Hugh Goodacker the Archebiſhop of Armach / that godly preacher and virtuouſe learned mā / was poyſened at Dublin / by procurement of certen preſtes of his dioceſe / for preachinge Gods Poison. berite & rebukinge their cōmen vices. And letters by & by were directed vnto me / by my ſpeciall frindes from thens / to be ware of the like in my dioceſe of Oſſorie / which made me parauēture more circūſpect thā I ſhulde haue bene. Kilken-
 Wpō y aſſenciō daye I preached agai at Kilken-
 nie likewyſe on Trinite ſondaye / & on S. Peters daye at midſomer than folowinge.

On the xxv daye of July / y preſtes were as pleaſauntly diſpoſed as might be / and went by heapes from tauerne to tauerne / to ſeke the beſt Rob dawie and aqua vite / which are their ſpeciall drinkes there. Thei catwſed all their cup
A Joie.
 pes to be filled in / with Gaudeamus in dolio / the miſterie therof oly knowne to them / and at that time to none other els.

The Woracion.

K. Ed-
ward.

Giftes.

Idolat.

W Satā

Which was that Kynge Edward was dead /
and that they were i hope to haue bp their mas
kynge masses againe. As we haue in S. Johns
Reuelaciō that they which dwell on the yearth
(as do our earthly minded masmongers) shul
de reioyce and be glad / whan Gods true wit
nesses were ones taken awaye / and shulde sen
de gyftes one to an other for gladnesse / because
they rebuked them of theyr wycked doynges /
Apca. xj. ffor ye must consydrē that the prestes
are commēly the first that receiue suche netwes.
The next daye folowinge / a hery wicked iustice
called Thomas Hothe / with the lord Mount
garret / resorted to the Cathedrall churche / re
quyringe to haue a Communiō / in the honour
of S. Anne. Marke the blasphemouse blynde
nesse and wylfull obstinacie of thys beastly pa
pyst. The prestes made hym answer / that I
had forbydden them that celebracion / sauyng
only hpon the sondayes. As I had in dede / for
the abhomyable ydolatries that I had seane
therin. I discharge you (sayth he) of obedience
to your Bishop in this point / & cōmaūde you
to do as ye haue done heretofore / which was to
make of Christes holy cōmuniō an ydolatrou
se masse / & to suffre it to serue for y dead / clea
ne contrarpe to the Christen vse of the same.

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Thus was the wicked iustice / not only
 a byolatour of Chyistes institution / but also a **A tras**
 contempner of his princes earnest commaūdes touz.
 ment / and a prouoker of the people by his vn-
 graciouslye example to do the lyke. Thys coulde
 he do whith other mischefes more / by his lon-
 ge beyng there by a whole monthes space / but
 for murthers / theftes / ydolatries / and abhomi-
 nable whoredomes / wherwith all that nacion
 habūdeth / for that time he sought no redresse **Wicked**
 neyther appointed any correction. The prestes
 thus reioycing y the Kinge was dead / & y they
 had bene that daye cōfirmed in their superstiti-
 ouse obstinacie / resorted to the forseyd false ius-
 tice the same night at supper / to gratifye him
 with Rob Daupe and Aqua bite / for that he **T. hoth**
 had bene so frendly vnto them / & that he might
 styll cōtinue in the same. The next daye after
 was the Ladye Jane Gylforde proclaimed their
 Quene / with solemnite of processions / bonefy-
 res / and banquettes / the seyde iustice / as I was
 infourmed / sore blamyng me for my absen- **Blamed**
 ce that daye / for in dede I muche doubted that
 matter.

So sone as it was there rumoured abroad y
 y Kynge was departed frō this lyfe / y ruffia- **kearnes**
 nes of y wilde nacyon / not only rebelled agāst

The vocation.

English

Ru-
mours.

mastris
Kinge.

Tiraun-
tes.

the English captaines / as their lewde custome
in suche chaunges hath bene alwayes / chesely
no English deputye beinge within the lande /
but also they conspired into the very deathes
of so many English men and women / as were
left therein alpye. Myndinge / as they than
stoughtly boasted it / to haue set vp a kinge of
their owne. And to cause their wilde people
to beare y^e more hate to our naciō / very subtilly
but yet falsely / they caused it to be noysed ouer
all / that the yonge Earle of Dymonde / and
Barnabe the barne of vpper Mssories sonne /
were both slaine in the court at London.

Upon this wylpe practyse of myschefe / they ra-
ged without ordre in all places / and assaulted
the English fortes every where.

And at one of them by a subtile trayne / they
gote out .ix. of our men and slewe them.

On the .xiiij. daye of August / a gentill woman /
the wyfe of Mathew kinge / hauynge a castell
not farre of / her husbände than beinge at Lon-
don / fledde with her familie and goodes in car-
tes towarde the forseid kilkennye / and in the
hygh waye was spoyled of all / to her very pety-
cote / by the hearnes & galoglasses of the fore-
named barne of vpper Mssorie Mihell patricke
and of y^e lord Mountgarret / which ought ras-

ther to
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her cōp
On t
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sion / it b
I tolde t
ue cōpell
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sacramētr
w y^e I tok
to y^e mark
winge. T
to y^e Rom
toritie wa
what reue
In y^e mean
yled prest

ther to haue defended her. In this outrage had
she after longe cōflicte wth those enemyes .iiij. of
her cōpanie slain, besides other mischefes more.

On the .xx. daye of August / was the ladye ma
rye with vs at kylkennye proclaimed Quene of
Englande / ffraunce and Irelande / with the
greatest solempnyte that there coulde be. deu
sed / of processions / musters and disgynges / all
the noble captaynes and gentilmē there about
beinge present. What a do I had that daye
with the prebendaryes and prestes abought
wearinge the cope / croser / and myter in proces
sion / it were to muche to write.

Marie.

Cōpul
sion.

I tolde them earnestly / whan they wolde ha
ue cōpelled me therunto / that I was not Mo
yses minister but Christes / I desyred them that
they wolde not cōpell me to his denyall / which
is (S. Paule sayth) in y^e repetinge of Moyses
sacramētes & ceremoniall shaddowes Gal. b.
wth y^e I toke Christes testamēt in my hāde / & wēt
to y^e market crosse / y^e people in great nōbre folo
winge. There toke I the .xiiij. chap. of S. Paule
to y^e Roma. declarige to thē breuely / what y^e au
toritie was of y^e worldly powres & magistrates
what reuerēce & obediēce were due to y^e same.

Gods
wurde.

In y^e meane tyme had the prelates gotten .iiij. dis
cōpelled prestes / one to beare the myter afore me /

hers.

The vocation

**Come-
dies.**

and an other the croser/makinge. iij. procession
pageauntes of one. The yonge men in the fore:
none played a Tragedye of Gods promises in
the olde lawe at the market crosse/with organe
plainges and songes very aptely. In the after
none agayne they played a Commedie of sanct
Johan Baptistes preachinges/of Christes bap-
tisyng and of his tēptacion in the wildernesse/
to the small contentacion of the prestes and o-
ther papistes there.

**Past ser-
mon.**

On y thursdape next folowinge/which was
S. Bartylmewes dape / I preached agayne a-
monge them/ bycause the prebendaryes and o-
ther prestes there/had made their boastes/that
I shulde be compelled to recante all that I had
preached afore. And as I was entered into the
pulpit / I toke this sainge of S. Paule for my
thema. Non erubescio Euangelium. Virtus
enim Dei est, in salutem omni credenti, &c.

Gospell

I am not ashamed of the Gospell. And whie:
ffor it is the power of God into saluacion/to all
them that beleue it. Rom. i. Than declared I
vnto thē/all y I had taught there sens my first
cōming thydre /the iustice bothe heige present.
As y our God was but one God/ & ought alow-
ne to be worshipped. And y our Christe but
was one Christe/ & ought alone to be trusted to

Christe

for re-
ple /
upon
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they had
After t
Beati oc
Luce. 10.

for redēpciō of sinne. I earnestly charged y^e peo-
ple / to rest vpon these ij. principles firmly / as
vpon the chiefe stapes of their saluacion / as they
wolde answer it at the dredefull daye / and not
to suffre themselves to be led by a contrariouse
doctrine of deceptfull teachers / into any other
beleue from thēs fourth. Item concerninge y^e
sacrament of Chyistes bodye and bloude / wheri
they had bene most p^rdigiously abused / through
the vnsaciabie couetousnesse of the prestes.

Sacra-
ment.

I required them very reuerētly to take it / as a
sacrament only of Chyistes death / wherby we
are redemed and made innocent mēbres of hys
misticall bodye / and not to worship it as their
God / as they had done / to the vtter derogacion
of his heavenly honour. And as I came in the
vsuall prayer / to remembraunce of the dead.

No wor-
ship.

I willed thē to gyue hartly thanks to God / for
their redempciō in Chyiste / largely declaringe y^e
the sowles of y^e righteous were in y^e hande of
his mercye without cruell torment. Sap. 3. & y^e
the prestes with all their masses & funerall ex-
quies / coulde nothige adde to their redēpciō / if
they had bene otherwise bestowed.

ffune-
rats.

After the prayer / I toke y^e Gospell of y^e daye.
Beati oculi qui vident quæ vos videtis, &c.
Luce. 10. Wheri I was occasioned to speake of

The Docation

certē degrees of mē/as of kinges/ pphetes/ law-
wers/iusticiaries/& so fourth. As y the kinges
were desierouse to see Chziste / the pphetes to
embrace hi/ y swellinge lawers to rise bp agāst
him and to tempte him/ and the ambiciouse ius-
ticiaries to toye with him and to mocke him.

the wou The wounded mā to haue nede of him/ the pres-
ded mā, ste to shewe no compassion / the leuite to mini-
stre no mercye / and last of all the contēptuouse
Samaritaine to exercise all the offices of pitye/
loue / beniuolence/and liberall mercye / vpon
the same wounded creature.

As to resort to him/ fauourably to see hi / with
layser to beholde him / to haue compassion on
hym / to bynde vp hys woundes / to poure in
Jesus . oyle and wyne/to sett him on his owne beaste/
to brynge hym to a place of confort / finally to
socour him and to paye his whole charges. All
these matters I declared there at large / which
were now to muche to repete here againe .

The same daye I dined w y mayer of y towne/
whome they name their suffren/ called Robert
R. Shea . Shea/a man sober / wise/ and godly/ which is
a rare thinge in that lande.

In the ende of our dyner / certen prestes re-
Dispu = sorted / and began very hotely to dispute w me
tacion . cōcerninge their purgatorye & suffrages for the

dead.
ge Ch
fore
broug
gacion
scriptu
That
the be
ones d
greed b
tenaūc
reproch
mānys
battered
denie a
ne ansu
set me f
daye/to
discerne
The go
scriptur
reth it/
as ded y
he sough
The n
home w
Wh

dead. And as I had alleged þ scriptures promi-
 ge Christes sufficiencie for þ sotoles discharge a-
 fore God/ wout their dirtie deseruinges. They
 brought fourth/ as semed to them/ cōtrary alle-
 gacions/ þ there shulde apere no truthe in those
 scriptures. As S. Paule prophecied of thē. Rō. 1. f. Paule
 That suche as they were / shulde seke to turne
 the beryte of God into a lye. And whan I had
 ones deprehended chem in that theuerie/ and a-
 greed both our alleged scriptures/ to the mayn-
 tenaūce of my first princyppe / to thei manifest
 reproche. I demaūded of them / what a Christē
 mānys office was / whan suche a scripture was
 vttered / as neyther mā nor angell was able to
 denie any truthe therof. But they made me nor
 ne answeere. Than sayde I vnto them. Ye haue
 set me fourth a newe lesson/ and taught me this
 daye/ to knowe a good mā frō an hipocrite/ & to
 discerne a true Christiane frō a wicked papist.
 The good man (sayd I) beleueth a truthe in þ ij. sortes
 scriptures/ þ hipocrit denieth it/ þ christiā abra-
 ceth it/ þ papist doubteth & disputeth against it/
 as ded þ deuill i þ wildernesse w Christe / whā
 he sought by one scripture to cōfōude an other.

The next daye I departed frō thens & went
 home w my cūpanye to Holmes court agayne. Holmes
 Where as I had knowledg the next daye court.

The oracion

folowinge / that the prestes of my diocese / spect-
ally one Sir Richard Kouth / treasurer of the
churche of Kylkēnie / and one Sir James Joes
Barna = a familiar chaplaine of mine / by y^e helpe of one
be Bol = Barnabe Bolgar / my next neibour & my tenaūt
gar.

at the seyd holmes court / had hired certen hear-
nes of the lorde Mountgarret / and of the barne
of upper Ossorie / whom they knewe to be most
desperate theues and murtherers / to slea me.
And I am in full beleue / that this was not all
without their knowleges also / for so muche as
they were so desierouse of my landes in diuerse
quarters / and coulde neyther obtaine them by
traūtes their owne importunate suites / nor yet by the
frendeshipp of others. As for the lorde Mount-
garret / I suspect him by this.

An horse grome of his / withan other of his bre-
chelesse gallauntes besides / came into my court
one daye / and made a stought bragge amonge
my seruauntes / that he wolde both steale my
horses / as it is there reckened no great faulte
to steale / and also that he wolde haue my heade
if I came abroad.

I sent my seruaunt vnto him / not as one desie-
rouse to be reuenged / but to knowe what cause
Malice. his grome had / to hitte so muche malice. Nea /
I afterwarde complayned therof my selfe / to

his owne persone / & had but a stendre answer /
with no redresse at all. The Barne of upper
Morie / molested my pore tenantes in the quar
ter wher as he dwelte / most maliciously / & Bar
nabe Bolgar marped his yonge doughter to o = A these.
ne of those murtherers / called Brace gracelesse /
to helpe y^e matter forwarde. ffor he thought by
that meanes to haue y^e full occupieng of Hol
mes court yet ones agayne.

On the thursdape after / which was the last
dape of August / I beinge absent / the clergie of y^e clers
Bpplennie / by procurement of that wicked iur = gie.
stice hothe / blasphemously resumed agayne the
whole papisme / or heape of supersticions of the
bishop of Rome / to the vtter contempte of Chri
ste and his holpe wurde / of the kinge and coun
sell of Englande / and of all Ecclesiasticall and Rebel =
politike orde / without eyther statute or yet pro lions.
clamacion. They ronge all y^e belles in y^e cathe
dral minstre and parrish churches / they slonge
by their rappes to the battlement of the great
temple / with smylinges and laughinges most
dissolutely / the iustice himselte beinge therewith
offended. They brought fourth their coopes /
candelstikes / holy water stocke / crosse and sen
sers. They mustered fourth in generall proces pcessio.
sion most gorgeously / all the towne ouer / with

The vocacion

Sancta Maria ora pro nobis / & y reest of y la
tine Petanie. They chattered it / they chaunted
it / with great noyse and deuocion. They banz
ketted all y daie after / for y they were deliuered
from the grace of God into a warme sunne.

Decey-
uers.

ffor they maye now from thens fourth / againe
deceiue the people as they ded afore tyme / with
their Latine möbligis / and make marchauns
dice of the .2. Petre. .2. They maye make y witz
lesse sort beleue / y they cā make euery dape ne-
we goddes of their lyttle whyte cakes / & y they
sowles. cā fatche their frindes sowles frō flaminge pur-
gatory / if nede be / w other great miracles els.

whores

They maye now without checke / haue o-
ther mennes wiues in occupiēge / or kepe whor-
es in their chambers / or els playe the buggery
knaues / as they haue done alwayes / and be at
an vtter defiaunce with mariage / though it be
the institution of God / honourable / holpe /
righteouse / and perfight.

Shame
lesse.

I wypte not this without a cause / for whie / the-
re where some amonge the / w boasted both of
this and muche more / to bayne to be tolde.

And whan they were demaunded / how they
wolde afore God / be discharged ?

They made answer / that eare confession was
able to burnish them agayne / and to make the

so white as snowe / though they thus offended
 neuer se oft. And one of them for example / was
 the drunken bishop of Balwape / which besides a bishop
 these vncomly bragges / furiously boasted in the
 howse of one Martine a faithfull Italiane ad
 seruaunt to the Earle of Dymonde / and in o-
 ther howses more / that y^e bishop of Rome was
 the heade supreme of the churche in ear-
 the / and shulde so be proclaimed in Irelande /
 the seyd Martin as Gods true frinde rebukige martin,
 him for it. The exercise of this beastly bishop /
 is none other but to gadde frō towne to towne Confir-
 ouer the English part / confirminge yonge chil- macion,
 dren for .ij. pens a pece / without examination
 of their Christē beleue / contrary to the christē
 ordinaunces of Englande / and at night to drin-
 ke all at Rob Dauye and Aqua uite / like a mā.
 To whome for a mocke now of late / a Balow a dogge
 glasse of the lande brought hys dogge wrap- confir-
 ped in a shete with .ij. pens about his necke / to med.
 haue him confirmed / amōge neybers children.
 In this he noted this beastly bishop / more fitt to
 confirme dogges / thā christen mēnes childrē.

On the frydaye next folowinge / which was
 the eyt daye of Septembre .v. of my howshol- b, ser-
 de seruautes / Rytchard ffoister a deaco / Rytchar uaunts.
 de Headley / Johā Cage / an Irish horsegrome /

The Locacion

and a yonge mayde of. xviij. yeres of age / wēt
out to make haye abought halfe a myle of / bes
twixt. viij. & ix. of the clocke / after they had ser
ued God accordige to þ̄ dape. And as they wes
Alaine re come to þ̄ enterāuce of that medowe / the cru
ell murtherers / to þ̄ nombre of more than a sco
re / leaped out of their lurkyng bushes with
sweardes and with dartes / ād cowardly flewe
thē all vnarmed & vnweaponed / without merc
cy. This ded they in their wicked furpe / as it
was reported / for þ̄ they had watched so lōg a
Thenes fore / yea / an whole month space they sape / and
sped not of their purpose concernige me. They
fellonously also robbed me of all my horses /
and of all maistre Coopers horses / whiche that
tyme soiourned with me for sauegarde of hys
lyfe / to the nombre of viij. dryvynge them afore
them. In the after none / abought. iij. of
the clocke / the good Suffren of Bylkennye ha
vinge knowlege therof / resorted to me with
iij. hondred. an hondred horssemē / & iij. hondred fotemen / ād
so with great strengthe brought me that nyght
to the towne / the yonge men synngynge psal
mes and other godly songes all the waye / in re
ioyce of my deliuerance.
Bilkennye. As we were come to the towne / the people
in great nōbre stode on both sydes of the waye

both within the gates and without / with candles
lyght in their hādes / thoughting out pray
ses to God for deliueyng me from the hādes
of those murtherers. The prestes the next daye
to colour their myschefe / caused it to be nopsed
all the contrary ouer / that it was by the hande
of God that my seruātes were slayne / for that
they had broken (they sayde) þæt great holpe daye
of our Ladyes natiuite. But I wolde sayne
knowe / what holy dayes those bloudthurstye
hypocrites / and malyciouse murtherers kepte /
which had hyred those cruel kearnes to do that
myschefe? O abhomynable traytours / both to
God and to all godly ordre. We here comende
murther / vnder a colour of false religyon / to
hyde your owne myschefes to the eyes of the
people / but the eyes of God ye can not deceyue.
Poure horrible slaughter must now be Gods
doinge / and yet was it the deuyl that sett ye a
wurke. We prate here of þæt obseruaciō of þæt holi
daye / which neuer yet kepte the holy daye as it
shulde be kepte. For ye neuer yet preached the
wurde of God truly / neither mynystred the
sacramentes ryghtly / neyther yet taught the
people to honour God purely / and to kepe his
comāndementes inuiolably / which are the on
ly keepinges of the holy dayes.

A colour

Hypocri
tes.Decey
uers.

The Location

pdolatries.

blasphemies.

**Holy
dayes.**

**christes
natiuite**

But on those dayes more than on any other/
ye pampze them vp in all supersticions/false
worshippynge / and pdolatryes / to the vtter
defilynge both of y dayes and of them. Ye are
much offended y a good worke shulde be done
on the sabboth daye/ as were your forefathers
y Pharisees / but with whoredome / pdolatrie
dronkenesse / and slaughter of mē/ye are
nothinge at all offended / but wyckedly ye do
mainteine thē/as I am able to proue by a thou
sande of your lewde examples. The natiuite of
our Ladye/was at that daye a feast abrogated/
by autorite of a Christen Kynge and his who
le parlement/and yet you saye/the holy daye is
broken/whan it is no holy daye at all/but as all
other dayes are holpe to them only whiche are
holy through their true obediēce to Gods most
holy worde. Ye had kepte the daye much holpe
ar in my oppinyon if ye had in the feare of God
obeyd the cōmaundement of your christen Kyn
ge. Where as in disobeynge the same / ye haue
resisted the holy ordinaunce of God for a su
persticyon / procuringe therby to your selues
damnacion. Roma. 1. Christe our heauēly mai
stre and redemer/was wele contented that his
most holy natiuite gaue place to an heathnysh
Empyours obedience. Luc. 2. And yow disdain

that
fell/
boast
christ
satur
a ma
whor
preste
te in
offer
apple
me in
vnto
lemp
parte
in En
made
rige.
sing
my bo
Chan
appoi
me/ t
Jowe
wyl
Christ
ded /

that daye to obeye a most christen kynge / coun
 sell / & parlement / & yet ye are not ashamed to
 boast it / y^e ye kepte the daie holpe. **¶** right Anti
 christes. **¶** On y^e daye next folowinge which was
 saturdaye / in the afternone y^e forleid treasurer **treasurer**
 a man vlearned and therewith an outragious
 whorekepar / resorted to me with a nombre of
 prestes / to tempte me like as Sathā ded **Christe**
 te in y^e wildernesse / sauing y^e Sathā to **Christe**
 offered stones / & that temptinge treasurer both
 apples & wyne. And as they had than cōpassed
 me in rounde about / y^e leid treasurer proponed **tempta**
 vnto me / y^e they were all fully mided to haue so **cion.**
 lempne exequies for kynge Edward late ly de
 parted / lyke as y^e quenes highnesse had had thē
 in Englāde. I axed them / how that was? They
 made me answere / with a Requiem masse & Di
 rige. Than axed I of them agayne / who shulde
 singe y^e masse? And they answered me / y^e it was **a masse,**
 my bounde dewtie to do it / beinge their byshop
 Than sayde I vnto them. Massinge is an office
 appointed of that Antichriste the bishopp of Ro
 me / to whome I owe no obediēce / neither will
 I owe him any so longe as shall lyue. But if ye **To prea**
 wyll haue me there / to do that office / which **che.**
 Christe the sonne of God hath earnestly cōmaū
 ded / whych is to preache hys holy Gospel /

The Wocacion

I will do it with all my harte.

Requie. No sayde they/we will haue a solempne masse
se/for so had the Quene. By my trouth sayde
I/than must ye go seke out some other chaplay
ne. ffor trulpy of all generacions I am no masses
mongar. ffor of all occupacions me thinke/it is

Massin most folish. ffor there standeth the preste disgy
ge. sed/lyke one that wolde shewe some couepaunce
or tuglyng playe. He turneth his back to y^e peoz
ple/and telleth a tale to the walle in a fore lanz

Coyes. guage. If he turne his face to the/it is eyther to
receiue the offering/eyther to desyre the to giue
him a good worde /with *Orate pro me fratres*
for he is a poore brother of theirs / eyther to
hyd them *God spede* /with *Dominus vobiscu*/
for they get no part of his banket/eyther els to
blesse them with the bottom of the cuppe /with
Benedictio Dei/whā all the brekefast is done.

Blessin And of these feates (sayd I) can I now lyttle
ges. skille. With that the Treasurer beyng in hys
fustene fumes /stoughtely demaunded a detera
minate answer/as though he came not thydre
without autorite. Than suspected I somwhat
the wickednesse of iustice hothe and such other
Notwithstandinge I axed hi ones again/what

Iustice. profyght he thought the Kynge's sowl to haue
Hothe. of those funerall exequies? Than answered one

of the prestes / y God knewe wel tthrough what
he had to do. Yet you must appoint hi : sayde J

If these poure suffrages be a waye for him to
heaven / & that he can not go thydre wout the /
ye are muche to blame / that ye haue differred

To blas
me.

them so longe. We had (sayd J) a commaūdes
ment the last saterdape / of the iustice hothe / to
haue solempnised them y nyght and the next
dape after. But the deuyl which that dape daū
sed at Thomas towne (for they had a processio
with pageaūtes) and the aqua bite & Rob Da
uie withall / wolde not suffre ye than to do the.

processio.

I desire yow / considering that the last sondape
ye differred them to see the deuill daūce at Tho
mas towne / that ye will also this sondaie differ
re them / tyll suche tyme as I sende to y Mue
nes cōmissioners at Dublyne / to knowe how
to be discharged of the othe which I made to y
Kynge and hys counsell for abolysment of
that popish masse. For I am loth to incurre
y daunger of periurie. With that after a fewe
wurdes more / they semed content / and so de
parted. The next dape came thydre a proclama
cion / that they which wolde heare masses / shul
de be suffered so to do and they that wolde not /
shulde not trerunto be compelled.

Cōmis
siones.

Procla
macion.

Thus was that byldynge clearly ouerthro

The boocation

owne / and that practyse of blasphemye wolde not take at that tyme / as God wolde

And as I had continued there certen daies /
Mutter- I chaunced to heare of manye secreete mutterin
ringes, ges / that the prestes wolde not so leaue me / but
were styll conspiringe my death.

It was also noysed abroad / by the billiop of
Galwaye and others / that the Antichrist of
Rome / shulde be taken agayne for the supreme
heade of the churche of Irelande.

change. And to declare a contemptuouse chaunge from
religion to supersticion againe / the prestes had
sodainly set vp the aulters and ymages in the
cathedral churche. Beholdinge therfor so
many inconueniences to ensewe / and so many
daungers towarde / hauinge also (which was
worst of all) no English deputie or gouernour
deputie within the lande to complaine to for remedie / I
shoke the dust of my fete against those wicked
colligyners and prestes accordinge to Chyistes
commaundement / Math. 10. that it might stan
de against them as a witnesse at the daye of iud
gement. The next daye early in the morninge
by helpe of frendes / I couaped my selfe awaye
To Le- to the castell of Lechline / and so fourth to the
chlin. cylie of Dubline / where as I for a certen tyme
amonge frendes remayned.

As the Epicurouse archebishop/ had knowe
 lege of my beige there/ he made boast upon his
 ale benche in the cuppe in his hāde/ as I hearde
 the tale tolde/ y I shulde for nomānis pleasure/
 preache in y cytie of his. But this neded not.
 ffor I thought nothinge lesse at y time/ than to
 poure out y preciose pearles of y Gospell afor
 re so brockish a swine as he was/ becōmige thā
 of a disēblige p̄selite/ a very p̄niciouse papist.
 And as to wchinge learnige/ wherof he muche
 boasted amōge his cuppes/ I knowe none y he
 hath so perfightly exercised/ as he hath y know
 ne practises of Sardinapal⁹. ffor his preachin
 ges twice in y yeare/ of y plough mā in witer/
 by Exit qui seminat/ & of y shepeherde i somer/
 by Ego sū pastor bon⁹/ are now so wele knowe
 ne by rott of euery goffipp i Dubline y afoze he
 rōmeth bp into y pulpet/ they cā tell his sermō.
 And as for his wife/ if y mariage of prestes en
 dureth not / he hath already prouided his olde
 shifte of conuepaūce/ by one of his seruaūtes.
 But I wolde wishe y amonge other studies/ he
 remēbred olde debethes at Londō for surgerie.
 ffor ytwys there is yet some moneie to be paied/
 and an Irish hobby also by promise.
 About thre yeares ago / he made inter
 pellacyon to the Kyng in hys lēnte sermon/

olde Be
orge.

calum
1107

a papist

1110
11. lers
mons

olde shif
te.

1111
1112

The vocacion

Daugh for his daughter Irelande / but now he com :
ter. maundeth her to go a whozinge aganie / and to
folowe the same deupll that she folowed afore.
ffor that he ded than / was but only to serue the
time. He neded lyttle than / to haue accused sir

Accusa- Antony Sellenger of treason / if ye marke him
cion. wele now / but that he thought by suche couey-

Bellic hygh primacie of Irelande from the archebis-
gods. shopypcke of Armach / as he ded in dede. ffull
wele bestowed. Suche dissemblinge gluttōs /
and swynnysh papistes / are a sore plague to that
lande / which for their wicked bellies / make the
people beleue / that sower is swete and darker
nelle lighte / wth their aulters / masses / & ymages.
And y^e causeth me to write this to his shame.

The salte (sayth Christe) that is become vna-
lauerie / is frō thens fourth good for nothinge /
but to be cast out at the doores / and troden vnder
mennes fete / Math. 5. After certen dayes / vbin
my hostesho^use / a yonge man of Estsexe called
Tho- Thomas / was comminge and goynge / which
mas. for his maisters affayres into Scotlande / had
hyred a small shippe / there called a pyckarde.
I reioyced at the chaūce / as one that had fōnde
great threasure / and thought it a thinge prou-
ided of God / for my sauegarde and deliuerance

at that present. And I couenaunted with him / Couenanted
to paye the halfe charges of that shippe / that nauit.
I might passe thydre with him / and deliuered
to him out of hande the more part therof.

I thought at all tymes by him / and by an o-
ther whome I there had also hearde of / hauinge
their continuall occuppences thydre / to haue To kno
from tyme to tyme knowlege of the deputies we.
comminge ouer into Irelande / and so to resort
again to myne owne / in case all thinges were
to my minde. As that the tirannouse bishop of
Rome had not his primacye and olde doynges
there againe / as it had bene boasted he shulde /
and that the christen religion gaue not place to
blasphemouse papistrie. And as he and I were Papis
togpyther in the shippe / there tarrienge vpo the strie.
tyde for passage / an Irishe pirate / yea / rather
a cruell tiraunte of helle / called Walter / beinge
pplate as they call them / or loades man in a
flemmish shippe of warre / made the couetouse
Captaine therof to beleue that I was a frêche
man / and that I had about me innumerable
treasure. The Captaine hearinge of this / with Captai
an excedige fearcenesse inuaded our pooze ships ne.
pe / and remoued both the yonge man Thomas
and me frō thēs into his great shippe of warre.
Where as he searched vs both to the very skin

The Wocacion

roberie. nes/ and toke frō vs al that we had in moneye/
bokes/and apparell. He toke also from the maist
stre of our pickarde or lyttle shippe. v. pounce/
which I and the seyd Thomas had giuen to him
in part of payment / with all his beere and vis
tayles/ notwithstandinge that he yfightly knew
we vs to be English men/ & no frenche men.

In the ende I looked fourth of the Captai
a howse nes calyne / and behelde a fayre howse / as it
had bene a mile from vs/and axed of the ponge
man/whose howse that was? He made me an
swere / that it was the howse of one maistre
Parker/the searcher there. I instauntly desired
of the Captayne to be deliuered to him/ but in
no wise wolde he graunt it. I required anon af
ter/as I behelde a farre of/ y citye of Dubline/
to be brought thydre for my honest tryall (for
they had accused me of treason) but it might
not be allowed. The next daye after/ we came
into the hauē of Waterforde/where as also for
my tryall/I desired to go a lāde/but in no wy
se wolde it be graunted. After that we passed
more than the halfe seas ouer/ towardees Cor
newale/ and were driuen backe againe with so
fearce and terrible a tempest/that y whole seas
to our syght and felinge/went ouer vs. And as
we were come yet ones agayne into the hauen

Dubline

Halfe
seas.

of Waterforde / I sayde vnto the Captayne. **Waterforde.**
 God hath with violence brought vs hyther as
 gayne (I perceyue it) that I shulde trye my
 innocencye. I desyre you (sayd I) as I haue
 done hertofore / to deliuer me into the cytie of
 Waterforde / where as I am wele knowne.
 He refused utterly so to do / and after certen o-
 ther talke / he desyred me to content my selfe /
 and I shulde (he sayde) in the shippe / haue al- **ffrendes**
 thinges to my mynde. Whie (sayde I) ye go shippe.
 not my waye / neither is it fitt for me to seke for
 pryces and to go a roauinge as you do / but to
 sattle my selfe sumwhere.

Then ye came to our shippe (sayde he) I
 hearde you wishe yourselfe in Duchelande / **Duchelande.**
 I promise you / we will honestly brynge you
 thydre / and not longe tarry by the waye. My
 chaunce was in dede / to fynde there amonge
 them / an Hollander / called Leonarde / which
 knewe me in Noztwyck / with maistre Johan
 Sartorius. To him i familiar talke / I had wis- **A wishe**
 hed my selfe there at that present. But how will
 ye leade me (sayde I to the Captaine) as ye
 haue done hytherto / like a captiue prisoner / or
 lyke a free passenger? No / sayde he / I take ye
 now for no prisoner / but for a mā of worshipp /
 and for a most honest passenger / and so will I

The vocacion

deliuer you there. But all this time he had my
moneye moneie in his owne keepinge. Within .ij. dayes
after/we were driue into S. Jues i Cornewale/
by extremitie of wether. Where as the forseid
wicked ppyrate **Walter** / get him a lande afore
Accusaz us/so fast as euer he coulde/& accused me there
cion. for an haynouse traitour / yea/ for suche a one/
as for that cause had fledde out of Irelande.

And to bringe his wicked purpose to passe /
of winntage sumwhat by me / for he thought
than to haue halfe my moneye which was in y
Captaines handes/ he fatched thidre oue Dow
ninges from .hij. myles of/ by the counsell of the
mariners of that towne / which was nopsed to
be y most cruell termagaunt of yshire/ yea/ suche
a one as had bene a begynnar of the last commo
ciō there/ both to examine me & apprehēde me.

And as I was comen to that examinacion
before one of the baylyfes/ the constables / and
other officers / I desired the seyd baylyfe / appea
ringe to me a very sober mā/ as he was in dede/
to axe of the seyd Walter / how longe he had
knowne me/ and what treason I had done sens
that tyme of his knowlege? He answered/ that
he neuer sawe me / neyther yet had hearde of
me / afore I came into that shippe of warre a
iiij. or .v. dayes afore. Than sayde the baylyfe.

What treason hast thou knowne by this honest
gentelman sens? For I promise the/he semeth
to be an honest man. Marry sayde he/he wolde
haue fledde into Scotlāde. Whie saith the bay-
lyfe/and knowest thou any impediment/ wher-
for he ought not to hane gone into Scotlande? Scot-
lande.
No / sayde the fellaue / but he was goinge to-
ward Scotlande. If it be a treason (sayth the
baylyfe) to go towarde Scotlande/a man ha-
uinge businesse to do there / it is more than I
knewe afore. And truly (sayth he) than are
there manie traitours abroad in the worlde.
Good fellaue (said he) take hede y^e the grounde y^e thrust
be good/ in accusinge this man/ els art thou wor-
thie to suffre due ponnishment for it. of Ju-
das. For thou
doest it els upon some other affection / than de-
sire of right. With that he stode still/and was
able to saye nothinge / for he was as dronke as
an ape/in hope of a bone viage.

Then came in the Captaine and his purser/
and reuiled the seyd Walter/reportinge him to
be a very noughtye fellaue/and a comen drō Walter
karde / and that I was a very honest man. a dron-
karde.
For they feared at that tyme / the discharge of
my moneye out of their handes/I offeringe my
selfe/ for my tryall against him / to be brought
to the sessions/ which were than not farre of.

The Woracion

Downinges. Thā sayde the forleid Downinges in great displeasure. Gods sowle / what do I here? This is but a drunken matter / by the masse. And so went his waye in a fume / and for anger wolde not ones drinke with vs. So that I went clere awaye in this prodigious conflict. The next

I tēple. daye beinge sondaye / I resorted to the temple / to see the fashions there. As the peales were all ended / they sange / mattens / houres / holy water makinge / & masse / all in Latine. Nothinge was there in English but the pooze Letanie / which the preste / a stought sturdie lubber sayde

A chāge with least deuocion of all / muche of the people lamentinge to beholde so miserable a mutaciō / and saienge. Afore time might we haue learned sumwhat by our comminge to the churche / but now nothynge at all to our vnderstandynge. Alas / what shall become of vs?

I preste After dyner / that preste resorted vnto vs / as bolde as great Hercules / & after a little talke / fell to flat raylinge of good Myles Couerdale their bishop after this sort. Where is that heres tyke knaue now (sayth he) and other of his companions / vagabondes / apostataes / and rūnegates? With other vnicomly wordes. And as I was bent to haue made him an answer / a gentelman of the cōtraie therabout / rubbed me

A godly man.

on the elbowe/ and bad me in mine eare/ to lete
him alone/ and I shulde heare wonders. And
the seyd Gentleman brought him into an other
talke of olde familiaritees. Wherē he cōfessed/
that he had in one daye/ by gettē. ii. mennis wy-
ues/ of that parishe with childe/ to encrease the
churches profyght in crysims and offeringes /
where as their hushādes were not able to do it. A good
curate.
Pea/ mary sir/ James sayth the Gentleman/ &
ye haue done more miracles than that. Went
ye not one daye a fishinge? sayth he. Yes by y
masse ded I/ sayde the preste againe/ and made
the fylles more holpe than euer the whoresons
were afore. ffor I sent out my maker amonge
them / whome I had that daye receyued at the
aulter. By the masse (quoth he) I was able to
holde him no longer. Sens that daye / I am
sure (quoth he) that our fylshars hath had bet-
ter lucke / than euer they had afore. A howe
fellar of
fylwes.

Thus whan he had raged / by the space of A chur-
more than an houre/ the last peale callinge him chemā.
thens to euēsonge/ y Gentleman sayde vnto me.
These are the ghostly fathers / which now are
permitted to be our spirituall gydes. Are not
we (sayth he) wele apoynted thynke yow?
The lorde be mercyfull to vs/ for it is sure a pla-
ge for our bntanke fulnesse whyls we had the
A plage

The Vocacion

Almost
hyle
knaue.

Mock-
ers.

Pyke
himself.

an other
Judas.

truth. Suche lewde bawdye prestes as this is
(sayd he) doth wonderfully now reioyce/not
for any vertue they loke for / but in hope to be
mainteined in liberte of all wickednesse / more
than of late dayes. When supper was done/cer-
ten of the mariners resorted to vs / declaringe
what an vncomly part the preste had played w
their pyppar / as that he had pyssed in his moun-
the/ beinge gapinge a slepe in the churche after
euensonge. This is the bewteoule face of our
Irishe and English churches at this present.
The poore people are not taught / but mocked
of their mynysters / their seruauntes abused /
their wiues and doughters defyled/and all chri-
sten ordre confounded.

As the wether waxed fayre / the Captayne
went awayne with the shippe/and was more thā
ij. miles on his waie/mindinge (as it appeared)
to haue gone awayne with all that I had / mo-
neye/apparell/and bokes/if the winde had ser-
ued him wele. The costomers seruaunt / an
Irishe man also/beinge admonished by his con-
trepma Walter/of my moneye in þe Captaines
handes/came to my lodginge in the morninge/
and tolde me therof / thinkinge as I had bene
in possession therof / if I had come to lande a-
gayne therewith/to haue raysed newe rumours

upon me / and so to haue depriued me therof.
 For he shewed himselfe very seruisable in pro-
 uidinge me a boate / and in bringinge me to the
 shippe. But whan he ones perceiued / that I Displea-
 wolde not demaunde my moneye of the Captai sed.
 ne / and returne agayne with him / though I ga-
 ue him a crowne for his boate and paynes / yet
 went he awaye in great displeasure / with no
 small reproches. And at that present / was the
 forleid Walter bannished the shippe / for his Walter
 only troublige of me / so beniuolouse that houre
 was the Captaine vnto me.

The next daye after / I demaunded my mo-
 neye of the Captaine / and it was very honestly moneie.
 deliuered me / all scylnes / as I thought / pa-
 cified. Howbeit that wretched Hammō / most
 strongely wrought in the vnquietouse harte of
 the Captaine / so that continually after that tis-
 me / he threttene to sett vs on lande / and mar-
 uele it was / that he threwe vs not both ouer þ
 borde. Alwayes were we wele contented / to Parell.
 haue gone to lande / but yet still he droue it of
 till we came into Douer roade / I not vndersta-
 ding the misterie cōcerninge the seyd moneye /
 as that it was in my hande and not in the Cap-
 taines / which marred all the whole matter.
 In the meane tyme they went a roauinge by a roauers

The location.

whole weekes space and more. And first they tooke an English shippe of Totnes / goinge towar des Britaine and loaden with tinne / and that they spoiled both of ware and moneye vnder y colour of ffrenche mennis goodes. The next daye in the afternone / behelde they .ii. English shippes more / whome they chased all y night longe / and the next daye also till .x. of the clocke / & of them they toke one by reason y his topsaile brake / and that was a shippe of lynne. In this had they nothinge but apples / for he went for pirates. his loadinge. After y traced they the seas ouer / more than halfe a weke / and founde none there but their owne contray men / beinge men of warre and sea robbers as they were.

at douer At the last they came to Douer roade / and there wolde the Captaine nedes to lande with his purser. My companion Thomas and I / takinge our selves for free passengers / despered to go a lande with them / but that might not be (he sayde) tyll he had bene there afore. Yes / sayth Thomas / I will go a lande / if any man go / for I haue nothinge to do here. Thu shalt not go (sayth the Captaine) but I will laye y fast by the fete / if thou prate any more. With y one Cornelis stode fourth / and sayde. We are muche to blame / that we haue not dispatched

Stough
thly.

him ere this / and throwne him ouer the borde. a pyrate
 Than doubted I some mischefe in workinge as
 monge them. ffor one Martin an English py-
 rate / but yet a frenche man borne / beinge sum-
 tyme Complons mā and after that Stranguy-
 shes mā / and now one and their vnthriftie nō-
 bre / had made them beleue / that I was he / wth Shame-
 not only had put downe the masse in Englāde / lesse lies
 but also I had caused Doctour Gardiner / the
 bishopp of Minchestre to be kepte so longe in
 the tower / & y^e also I had poysoned (whome I
 loued & reuerenced aboue all mortall men) the
 kinge with many other most prodigiouse lyes.

So went y^e Captaine & his purser wth all these
 newes a lāde / hauinge also wth thē my bishoppes
 seale / & .ii. Epistles sent me frō Conradus Ges. .ii. Epiz-
 nerus, and Alexander Alesius, with commē- stles.
 dacions from Pellicanus, Pomeranus, Phi-
 lippus Melancthō, Ioachimus Camerarius,
 Mathias Flacius, and other learned men / desie-
 rouse of the English churches Antiquytees and
 doctrines. Which letters I had receyued at Du-
 bline / the daye afore I came to the shippe / and
 not yet answered them. These Epistles and Mo trea-
 seale / with an othez letter sent to me from the son.
 counsell of Englande / concerninge my first cal-
 linge to that pastozall office / they had taken out

The vocacion

.iij. clau
ders.

Crastie.

A great
acte.

of my male/unknowinge to me. ffor that they
had seane the kinges armes in my seale/ as the
maner is of byshoppes seales / they layde to
my charge the couinterfettinge of the kinges sea-
le/ vpon the .ij. Epistles/heresie/ and vpon the
counsels letter/conspiracie against the Quene/
so wele were they ouerseane in that malice for
moneye. In Douer amonge all his cuppes/
this captaine discovered these matters/as what
a man he had gottē in the borders of Irelande/
suspiciously passinge ouer from thens to war-
des Scotlande / with all the reest. And as he
had perceiued some of the hearers desierouse of
that praie/he called a great pece of his tale bac-
ke againe/and sayde/ that he had sett vs a lāde
at Southamptō / and so letten vs go. His min-
de was to haue solde me/if any man wolde ha-
ue offered him a good somme of moneye.

After midnyght he returned agayne to the
shippe / pratinge amonge his company / what
he had done a lande / and how he had almost
lost all/by his busye talke. But he had hearde
of me (he sayde) muche more than he knewe
afore / and he trusted that I shulde be to him
and to all the shippe/a pfitable prise. The next
daye in y^e mornige after his first slepe/he arose/
and wth stoutight couテナūce boasted/y^e he wolde

stra
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God
lattice
hath
taken
my in
How
procla
that p
afore.

straght to London with his most daungerous To London
 carrriage / which were we .ij. poore innocent don,
 sowles that had done yll to noman / sauinge
 that we coulde not beare with the blasphemies
 of the papistes against God & his Christe. Muche
 to and fro was amonge them about that
 passage. In the ende they all concluded / that
 better it was to tarry still there with y shippe /
 whyls one or .ij. of them went to the counsell of .ij. mai-
 Englande / in message and came againe / than sengers.
 thidre to trauaile with shippe and all. To lade
 goeth the pursar and an other besides / to hyer
 their horses towarde London / for mountaines
 of golde wolde be gottē y wayes / they sayde.

As I behelde this madnesse / though I little
 thā cared for my life / yet saide I to y Captaine. Captaine
 Maistre Captaine, what do yow meane by the- ne.
 se straunge turmoilings? Thinke ye there is no
 God? Neither yet a reckeninge to be made at y
 lattre daye / of these mad pcedinges? The time
 hath bene sens our first metinge / that ye haue
 taken me for an honest passenger / and defended
 my innocencie against y cruell pprate Walter.
 How standeth it with equite than / that ye now Equite.
 proclame me / so haynouse a traitour? I am sure
 that ye knowe now nomore by me / than ye ded
 afore. Your allegacions / that I had put downe

The Vocacion

the masse/empzisoned Doctour Gardiner / &
poysoned the kinge / are most false / as all the
worlde knoweth. My seale & my other letters
of truth are plaine argumentes of my truthe and honest
estimacion/and might be to your confusion / if
I chaunced to haue righteouse hearers. I praie
you therfor in consciēce / that ye tell me/what
euill ye knowe els by me / that ye make here so
terribledoynges? I can not see/sayth the Cap-
taine / that ye will be ordered after anye good
moneye sort. My only misorde was than / that my mo-
neye was in my purse / and not in his. Wher-
unto I answered/wan hart full of dolour & hea-
uinesse/to beholde mennis so dampnable prac-
tises of mischefe for fylthie lucre sake.

I am contented maistre Capitaine (sayd I)
ordered. to be ordered as ye will reasonably haue me.
What will ye gyue than (sayde the Capitaine)
to be deliuered into fflaunders/and our purses
to be called againe? I answered/that I wolde
gyue / as his selfe wolde with reason and con-
science require. If ye had tolde vs so muche yester
night (sayde he) this matter had bene at a
Zelade. point/& we by this tyme had bene in Zelade.
Than was all the rable of the shippe/hag/tag/
and rag/called to the reckenige/ rushelinge to-
gyther as they had bene the cookes of helle /

with their great Cerberus / an whole hōdred
pounde demaunded for my deliuerance. In
the ende it was concluded / that no lesse might
alwaie that Hungrye heate than fiftie pounde
at y least / with this Prouiso / y all the moneie
which I had in my purse / with part of my gar- **A prouiso**
mentes also / shulde be out of hande deuyded as
mōge them and the Captaine / which was .xxj.
pounde in the whole. I instauntly desiered /
that it might be receyued in part of payment
of the other somme. They cred all with one voi **A crye.**
ce / Naye / we will none of that. Than I bes
sought them / that I might haue at the least / an
honest porcion therof / for payment of my char
ges / whils I shulde be prouidinge / of so great
a raunsome / as they had layde to me.

In fine they assented / that I shulde haue .vi.
crownes of myne owne moneie allowed me / **Allothe**
for my costes / tyll I had foude out my frindes. **aunce.**
Than caused the Captaine a pece of ordinaūce
to be fiered / and a gunne to be lete / to call backe
the purser / and his companion. In whose res
turne there was muche to and fro. For some
wolde nedes to London / thinkinge that waye
to winne more / thā to bringe me into fflaun
ders. And of them which woide into fflaun- **Lucce.**
ders / some wolde to lāde for a barrell of drake /

The Vocacion

fflaunders,

Cōpulsion,

Rabert,

for in the shippe at that time / was neither breade / befe / nor beere. Some feared the comminge of the mayre and Captayne of the castell / for searchinge their shippe. So that our Captaine commaunded them at the last / to hoyle vp the sayles and spedily to passe towarde fflaunders. In the meane tyme was I poore soule compelled / to set my hande to a false bylle of their deuisinge / as that I had hyred their shippe in Freslande for fyftie pounce / to bringe me without delaye or tarriaunce into Zelande. Which I neuer ded / as the almightie lorde wele knoweth / but came from thens with them against my will / and was tossed to and fro vpon the seas / by the space of .xxiij. dayes / in folowinge prises / as they call their roberies. And I was by y^e time / so full of lyce / as I coulde swarme. As we came ones thydre / they brought me into the howse of one of the .iiij. owners of the shippe / which was a man fearinge God / and his wyfe a woman of muche godlynesse also / which was to me carefull creature / a singular confort prouided of God. The next daye were all the .iiij. owners called to the reckeninge / & a Latyne interpretour wyth them / to knowe howe / where / and whā / this raunsome of fiftie paymēt. pounce shulde be payde. And more than .xxvj.

dayes of layser for the payment therof / might
 not be graunted. I desiered to haue had libertie
 to go abroade / to seke my frīdes / but that coul-
 de I not obtaine / though it were in my former
 couenaūt / whan the .viij. crownes were deliue-
 red me. In y^e afternone was it noysed abroade,
 by the dronken mariners all ouer / that they Drōkar
 had brought suche a one with them out of Jre- des.
 lande / as payed halfe an hondred pounce for
 his passage / to the wonderinge of all y^e towne.
 So that my hoste / was fayne to kepe me close
 in his howse / and to saue both to the mariners
 and others / that I was gone to Andwerpe / the
 people there resorted so fast to see me. They re- Resort.
 ported there also in their dronkennesse / that I
 was he which had put downe the masse in Eng-
 lande / and had throwne Doctour Gardyner
 into the tower / wyth a great sort of lyes and
 flanders more.

Thus continued I there / as a prisoner / by
 the space of .iij. wekes / sumtyme threttened to threttes
 be throwne in their common iayle / sumtyme
 to be brought afore the magistrates / sumtyme
 to be left to the examinaciō of the clergie / sum-
 tyme to be sent to London / or els to be deliue-
 red to the Quenes embassadours at Brucels /
 but alwayes by Gods prouysyon I had myne
 ff.

The vocacion

A moke hoste and hostesse to fryndes. And beholde a most wondrefull worke of God. The persone of the towne / a most cruell monke / a maistre of Pouayne / and an inquisitour of heretykes / as they call those Rabyes / the next daye after my comminge / sore syckened / and neuer came out of his bedde so longe as I was there / which was greatly marked of some of the inhabitauntes / beinge godly affected. At the last / in deliberacion, tinge the matter / that they requyred so muche moneye of me / and wolde not suffre me to go abroade to seke it / mine hoste bad the Captaine and mariniers considre / how farre they had rōne beyonde the limites of their commission / in mysusynge the English nacion / with whome they had no warre. It maye chaunce herafter (sayth he) depely to be layde to your charges. **A frēde.** Therfor by my assent / ye shall agree with this good man for lesse moneye. Than were they cōtented to receyue .xxx. pounde / as I shulde be able to paye it / and so to discharge me.

Deliverance; Thus hath my lord God most miraculously delivered me from all these daungerouse pannels / and from the gredye mouthes of deuourynge lions / into the wurtchie lande of Germanye yet ones againe. I hope to ꝑ glorie of his most holie name / everlastige praise be to hi for it. Amen.

Here haue ye dere fryndes / a most lyuely and
wondrefull example of Gods chastenynge /
& of his most gracypoule delyueraunces agayne. Gods
ffor no chosen chylde receyueth he to enherp = worke,
taunce / without muche correction. Hebre .12.
The mercypfull lorde throweth downe into helz
le / and bringeth from thens agayne. 1. Reg. 2.
Though Sathan be suffred as whete to syfte
hs for a time / yet faileth not our faith through
Christes ayde / but that we are at all times rea-
dye / to confirme the faythe of our weake bre-
therne / Luce .22. I thought my selfe now of ffaythe.
late / for the cares of this lyfe / wele satteled in
the bishopycke of Ossorpe in Ireland / and al-
so wele quieted in y peceable possessiō of y plea-
saunt Euphrates / I confesse it. But the lorde
of his mercye / wolde not there leaue me / what Of mer
though for the small tyme / I was in his bynes cpe.
pearde / not all an ydell workemā / but he hath
prouyded me (I perceyue it) to taste of a far-
re other cuppe .

By vyolence hath he yet ones agayne / as ye
in this treatise haue redde here / driuen me out
of that glorpoule Babylon / that I shulde not
taste to muche of her wanton pleasures. But Babilō.
with his most derely beloued disciples / to haue
my inwarde reioyce in the crosse of his sonne

The Vocacion

Mares Jesus Christe. The glorie of whose church/
I see it wele / standeth not in the harmoniouse
sounde of belles and organes / nor yet in y^e glit-
terynge of miters and coopes / neither in y^e shyn-
ninge of gylte ymages and lyghtes / as the blin-
de bludderinge papistes do iudge it / but in con-
tinuall labours and dayly afflyctions for his
names sake. God at this present / in Englande
hath his fanne in hande / and after his great har-
haruest. uest there / is now syttinge the corne from the
chaffe / blessed shall they be / which perseuer in
faythe to the ende. In case without doubt / is
Englande now / as was Jewrye / after the hea-
uenly doctryne was there plentiously sowne
by Christe and by his Apostles / the true minis-
Prea- ters of his worde beinge partly enprisoned
chers. and partly disperfed / as they were. God
of his great mercye preserue it fro that
plage of destructiō / which not only
Hierusalē but also y^e whole lāde
de tasted / for their wylfull
contempte / of that
massage of their
saluacyon.
Amen.

I Wryte this vnto the / **th**u so-
rowfull churche of Englāde / y in y mid-
des of thy afflictions thu shuldest not despayre.
Beholde how graciously / yea / if I maye so
speake it / how miraculously and gloriously / the y autor.
heavenly lorde hath deliuered me / his most hn-
worthise seruaunt of all men / and an excedinge
great sinner. He called me of grace to that office
in his byneyarde / by sore persecuciōs he proued
me of loue / and at the lattre of mercye & good-
nesse he preserved me from the deadly furpe of Of mer-
cy.
most fearce enemies. Thy callinge to the Go-
spell is not vnknowne to the / **th**u carefull con-
gregacion. Now suffrest thu persecuciōs diuer-
sly / for not regardinge the time of thy visitaciō.
Repent yet in the ende / and doubtlesse thu shalt
haue a most prosperouse delpueraunce. They
are no noble men / y do here the at this present.
They are but pilde peltinge prestes / knightes
of the dongehill / though they be sir Swepestre- Repent.
tes / maistre doctours / and lorde bishoppes.
Loke vpon their faces / though thu measure
not them by their frutes / & thu shalt sone kno-
we their vertues. They are fierpe / hawtie / and
lecherouse as gootes / the chastest amōge them.
But that shall other mennis wyues knowe / & prestes.
not thu. A wele papped Pygion of Paules / is
ff iij.

The conclusion.

wholsome (they saye) for a tippetted gentilmā
of the popes spialte / i a darke euenige / to coole
the contagiouse heates of a coltish confessor.

noiblite
R. Ed-
ward.
Noble
men.
No noble men are they / which trouble the
in this age / as I tolde the afore. ffor true noby-
lite neuer yet hated y^e truthe of God / but hath
aduaunced it by all ages. Examples we haue in
Adam, Noe, Abraham, Moyfes, Dauid, Io-
sias, Nycodeme, Ioseph, Kynge Lucius, Con-
stantine, Iustinyane, Theodosius, kinge Ar-
thour, AlPhrede, Ethelstane, Henry the ses-
conde, Edward the thirde, and now last of
all y^e virgine Kynge Edward the .vj. which
neuer was defyled with the popes ydolatries.
Immortall fame and note of renowne / remay-
neth yet to them for it. Suche men (sayth the
lorde) as worshipp me / will I make worship-
full / and they that despise me / shall become ig-
noble or wretched .j. Reg. 2. These will not
take awaye the keye of knowledge from Gods
people / as do the hypocrites / Math. 23. and as
the wicked lawyers do also / Luce. 11. wo to them
for it. But as the noble Dauid requireth / they
will open y^e gates y^e y^e kinge of glorie maie entre.
Open the gates (sayth he) O ye noble men /
lete the everlastinge doores be opened / that the
kinge of glorie maye come in / Psalm. 24.

The conclusion.

ffol. 44.

If any be wicked in this behalfe / which beare y^e opē/opē name of noble men and women. Lete thē wele weygh with themselves / how Pharo / Antiochus / Herode / and suche other / whome God by princely autorite had made noble / by only tirannie against his manifest truthe / are now become more vile, thā any kichine slaue or yet lazare. **Tirānie**
 Fœlix (sayth Horace) quem faciunt aliena pericula cautū. Happie is he / whome an other mannis misfortune maketh wyle.

Wuer the now triumpheth the bishoppes / the pharisees / the prestes / and the couetouse lawyers. At thy late soden fall / reioyseth the hypocrites / the epicures / the ydolatours / and the wicked papistes. **Lawers**
 What shall I saye more? Iohā Baptist, is now derided in the prison. Iesus the sonne of God is grenned at vpon the crosse. Paule now in Athens is hyllid at. The poore Apostles are liely laughed to scozne. Maye / shall I yet saye more. Mycheas is smittē on the face / whils Sedechias plaieth y^e false harlot. 2. Paral. 18. Helias is driuē into y^e wildernesse / whils Baals chaplaines are banketinge amōge **Preas**
 ladies. 3. Keg. 18. Esaye is contēpned / whils the **chers.**
 prestes are giuen to ydolatrie and dronkēnesse / Esa. 28. Hieremie is sore afflicted / whils Se-
 meias peruerteth the truthe of the lorde / Hiere.

ff iiiij.

The conclusion.

29. Daniel is throtone into the Lyons dene /
 whils mischefes are in wurkinge amonge the
 wicked / Dan .6. Peter is accused of the bishops
 pes wenche / whils Cayphas sitteth in consisto-
 rie, condēpninge y innocent / Math. 26. Steuen
 is called to a reckenninge / whils the prestes and
 wicked lawers are bannishinge the Gospel /
 Acto .6. Antipas (they saye) is now slaine
 at Pergamos, whils Simō Magus triūpheth
 in Samaria / Apo .2. And Iohan Zebede is
 sent into Pathmos, whils Cerinthus, Menan-
 der, and Hebion playe the heretike knaues at
 home / Apo .1. well / lete them plye it a pace.
 It maye chaunce to cost theyr poluted Hieru-
 salem a fowle ouerthrome / for so persecutynge
 y seruaūtes of God / in her whoredome / Esa. 1.
 yea / seruaūtes I saye, for they serued faithfully
 in the paynefull office of the Gospel.

Those ydell mercenaries / not only loyter
 in y vineyarde / but also like cruell wolues they
 ravishe and destroye / Ioan .10. Of that which
 God hath expressely forbidden / they make now
 a solempne religion / both in the ref:all of mar-
 ryage / and in the prodygyouse veneracyon of
 ymages / sainge yea to his naye / and naye to his
 yea. God sayth / it is not good for man to be
 alone / without an helpe / which is a wife in man

The conclusion.

fol. 45.

riage/ Gene. 2. They saye contrariouly/ that
it is moze than good/ for it is holpe/ religiouse/ **A wyfe.**
and prestlike/ to haue no wiues of their owne/
what so euer they haue of other mennis / besid-
des buggery boyes. I trowe Doctour Weston
will saye none other at this dape/ what though
not lōge a go he brēt a beggar in S. Botolphes **weston.**
parishe wout bishops gate, geuige her no worse
thā he had receiued afore of y religiouse occupi-
enge. The same Westō pponed to an other wo-
mā of his parrish/ which was a mannis wife/ y
her husshande beinge a slepe/ she might lawfully
occupie with him/ by vertue of this texte/ Mus-
lier dormiente viro, a lege soluta est. 1. Cor. **Occupis**
.7. If this scripture were not religiously ap- **enge.**
plyed/ lete them tell me which knowe the right
handeling of them. Whils this priapustick pre-
late/ is prolocutour in the conuocacion howse/
I trust we shall lacke no good lawes for religiō,
the man is so religiouse. An abhominacion.
Though they now are busily spisinge and pain priapus
tinge of a tooorde (their ydolatrouse masse) yet
will a tooorde be but a stinkinge tooorde / both in
smelle and syght/ pepper him and batme him/
garnish him and gilde him as wele as they can/
all the packe of them. To conclude. Now are
their most filthie buggeries in the darke / with

The conclusion.

Celibatus. their other prodigious whoredomes, holden a most pure state of liuinge, holy marriage disgraced/contempned/and bannished.

ymages God sayth. Thu shalt make no grauen ymage to worshipp. They saye/ye shall not only make ymages / but ye shall also gyldde them / senle them / worshipp them / and are helpe of them/for whie they are y laye menis Gospell.

In dede Porphirius y blasphemouse heretike / and troubler of the Chzisten church / as Eusebius reporteth him / was the first that called the laye menis Calender. And though S. Gregorie the great / comminge after / confirmed y

Gregorie. same Calender / yet shall it remaine an horrible blasphemie / bycause God hath in paine of dāpnacion forbidden it. Epiphanius that worthie father of the church / nombreth the worshippinge of our ladyes ymage amonge heresies.

If we be of his opinion / we must iudge yow no lesse than most pernicious heretikes. Moreover it is now become a religion agayne in

Hereticks. Englonde / to call vpon dead men / with Sancte Petre ora pro nobis. This also is fatched from y olde paganes sorceries, for holde hath it none of the scriptures canonicall. How howlinge and iabberinge in a foren language shulde become Gods seruice, y cā I not tell. But wele I wote y

The conclusion.

fol. 46.

S. Paulus doctrine doth hutterly cōdempne it /
as superstitious beggerie / bycause it is but an In Pa =
ydell noise & nothinge to edificaciō, 1. Cor. 14. time.

Some men perauenture will maruele / that
I utteringe matters of Irelande / shulde omitt
in this treatise / to write of Coyne and lyuerie.
Which are so cruell pillages & oppressions of y
pooze commens there / as are no where els in
this whole earthe / neither vndre wicked Sara = Coyne
cene nor yet cruell Turke / besides all prodiz & liuerie
giouse kindes of lecherie and other abhominas
cions therein committed. Thre causes there are /
which hath moued me not to expresse thē here.
One is / for so muche as they pertaine nothinge
to the tyttle of this booke / which all concerneth
religion. An other is for that the matter is so
large / as requireth a muche larger volume. 3. causes
The thirde cause is / for that I haue knowne. ij.
worthie men / whome I will not now name / to
haue done that thinge so exactly / as noman /
(I suppose) therein can amende thē. But this
will I utter breuely / that the Irishe lordes and
their vndrecaptaines / suppoztige the same / are
not only companions with thenes / as the pro = ij. bokes
phete reporteth / Esa. 1. but also they are their
wicked maisters and maintainers. So that they
both coupled togyther / the murtherer with his

The couclufion.

ij. sortes maiftre/and the thefe with his maintener/lea-
ue nothinge vndeoured behinde them in that
fertile regiō / nomore than ded the deuouringe
locuftes of Egypte. Exo. 10. Anon after their
harueftes are ended there/the Kearnes, the Gal
loglaſſes / and the other brecheleſſe ſouldiers /
with horſes and their horſegromes / ſumtyme.
.iij. waitinge vpon one iade/enter into the vil-
lages with muche crueltie and ſearceneſſe/they
continue there in great rauine and ſpoyle/ and
whan they go thens/they leaue nothige els be-
villages hinde them for payment/but lice/lecherie/and
intollerable penurie for all the yeaere after. Yet
ſet the rulers therupon a very fayre colour/ſo it
is for defence of the Engliſhe pale. I beſiche
God to ſende ſuche protection a ſhorte ende / &
their lordes & Captaines alſo / if they ſee it not
An ende ſone amended. For it is the bitter confuſion
of y lande/and a mayntenaunce to all vices.

The peoples are in Irelāde in theſe dayes/
preſtes/ lawers/ and kearnes / which will not
ſuffre faythe / truthe / and honeſtpe to dwelle
there. And all theſe haue but one God their
Bellye/ and glorie in that wicked feate to their
ij. threes ſhame / whoſe ende is dampnacion/ Phil. 3. I
ſpeake only of thoſe which are bredde and borne
there/and yet not of them all. Theſe for the

The conclusion.

ffol. 47.

more part / are sworne bretherne togyther in
 mischefe / one to maintaine an others maliciouse
 cause / by murther preuily procured . And to
 bringe their conceived wickednesse to passe /
 they cā do great miracles in this age / by vertue
 of trāsubstanciacion belyke / for therein are they preuily .
 very conninge. ffor they can very wittely ma-
 ke / of a tame Frishe a wilde Frishe for nede /
 so that they shall serue their turne / so wele as
 though they were of the wilde Frishe in dede.
 Epke as they ded properly and fynely / in the
 most shamefull and cruell laughter of my. v. ser-
 uauntes / by y. lorde Mountgarrettes kearnes /
 and the Barne of vpper Moryes farpe knigh-
 tes . By suche fyne conueniaunce of accusinge practyse
 the wilde Frishe / and colour of the holy daye
 broken / as is wrytten afore / they can alwayes
 apere to haue fayre white handes / and to be in-
 nocent maydes / what murther so euer is by thē
 committed. But I axe of the prestes / chesely of
 Richarde Kouthy y. treasurer and of sir James
 Joys his companion / what they ment by their ffinely.
 so oft rydinge to that Barne of vpper Morye /
 whan I was dwellige at Holmes court? Who-
 me they neuerthelesse to me reported / to be the
 most errande thefe and mercilesse murtherer of
 all the lande. And what they haue ment also /

The conclusion.

double-
uette,
Lawers
to be so familar with the furiose famclpe of
Mountgarrett? Commonly resortinge in the
endes of all those iournapes / to the howse of
Barnabe Bolgar. As I suspected the matter
thā / so haue I sens y time proued it effectually
true. Moreover I wyght axe of the lawers /
whie they seke to haue so many theues & mur-
therers perdoned / specially whā they haue slai-
ne English mē and done their robberies within
the English pale? But at this time I leaue thē/
and retorne againe to my purpose.

A church-
che.
Grapes
Now must I saye sumwhat to the / thy cares-
full church of Englande / cōcerninge thy mysbe-
hauer against thy most louinge Creatour. God
chose the for his elect byneparde / yea / he plen-
teously poured and prepared the. But whan
thū shuldest haue brought hym fourth frute /
for grapes thū gauest him thornes / Isa. 7. He
looked to haue had at thy handes after the Gos-
pell preachinge there / faythe / knowledge / fear-
re / loue / repentaunce / obedience / true inuoca-
cion / & hartie thanks for his manifolde giftes,
with suth other wholsome frutes of lyfe.

And in stede of them / thū hast brought fourth /
pdolatrie / blindenesse / impenitencie / froward-
nesse / crueltie / pride / fornicacion / vnclennesse /
couetousnesse / ingratefull cōtempte of the true

The conclusion.

fol. 48.

the/and hate of the faithfull preachers therof/
with other lower crabbes of dampnacion.

Thy woldest faine be like the Malignaunt chur thornes
che of the papistes/prosperouse and welthye in
worldy affaires / and therewith sumwhat glo-
riouse. But thy eternall father in heauen/will
not so haue the/but by persecucions transfour-
meth the into the very similitude of his derely
beloued sone/to whome he hath espoused the /
to reigne w him at the lattre in eternall glorie. Lyke

God hath sufficiently declared in the scrip-
tures/what his churche is in this worlde. As y
it is an afflicted and sorowfull congregacion /
forsaken in a maner / and destitute of all humai-
ne confort in this lyfe. It maye right wele be
compared to a flocke of orphanes/which beinge y chur-
destitute of father and mother/are in this worl che.
de subiect to manye sorowfull calamitees & mi-
seryes. But because that pooze churche shulde
not vtterly discourage in her extreme aduersi-
tees / the sonne of God hath taken her to his
spouse/and hath promised her protectiō/helpe
and confort / in all her afflictions and pannels.

So that she maye at all tymes comfort herselfe
with this verse of Dauid / Though my father
and mother hath left me/pet hath the lorde takē Helpe.
me vp/for his / Psalm. 26. In the first promyse

The conclusion.

Cōfort. was she taken to grace after transgression / and assured of delpveraunce from synne / death / helle / and the deuill. For if God had not most wonderfully collected her togyther / preserved her / saued her / and defended her / it had not bene possible for her to haue escaped i so horrible daungers / as were in the vniuersall floude / in the burninge of Sodome and Gomor / vndre defence. the tirānie of Pharaο / in the iourneie through the reade sea / in the captiuite of Babylon / and destruction of Ierusalem / and in so manye wonderfull alteracions and terryble rupnes of the Romane Emppre / so manye Deuyls / Paganes / Mahumetes / Turkes / Jewes / Epicures / heretpkes / popes / byshoppes / monkes / prestes / and tyrauntes reigninge.

Empire

A perpetuall and vnplacable enemye is Sathan / and euermore hath bene / to that poore congregaciō / sekinge not only to disfigure her / but also to spoyle her and destroye her utterly. Like as it is saied, Gen. 3. y he shulde treade chri ste on the hele. This exceedinge great benefight of the goodnesse of God / ought to be remēbred / y he after y sinne of our first parētes / not only receiued this churche to grace / but also hath euerses / both preserved & defended it. But alas / great is y vntowardnesse & muche is y hardes

Sathan

The conclusion.

fol. 49.

nesse/ of mānis harte/ y he ne glecteth so high a
 benefight/ as is also y patefaction of Christe in
 y Gospell/ by whome we are redemed/ & so res
 mayne vnthankfull for y same. A most swete
 voyce is it vnto vs / frō y sonne of God Jesus
 Christe/ y he will not leaue vs as orphanes/ or
 fatherlesse & motherlesse childrē without cōfort,
 but will come vnto vs/ Joā. 14. That is/ Like a
 gētill & mercifull lord/ he will cōtinually stāde
 by his churche/ assistinge/ helpinge/ & socourige
 it alwaies. I will be w pōw (saith he) to y ende
 of y worlde/ Math. 28. Lete this be thy cōfort y
 sorowfull churche of Englāde, & staie thy selfe i
 hi w was incarnate/ lyued/ wrought/ taught/ &
 dyed for thy sinne/ yea/ he arose frō y deathe &
 ascended to heauē for thy iustificaciō/ Rom. 4.
 Cleaue thou fast to him / repēt thy folyes past/ &
 take heede to thy doiges frō hensfourth. Praye
 & fast busily/ for this frantypck kinde of Deuyls
 is neuer taken awaye/ but in prayer & fastige
 Math. 17. So shalt y be restored plēteous
 ly / & flourish in vertues herafter frus
 tefully/ to the prayse of one God
 eternall. Which liueth and
 reigneth worlde with
 out ende. Amen.

ff J M J S.

W.

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Lambert / abrenounceth papistrye.6.41.

Latine seruice, of Antichriste.45.

Lawers and prestes in Irelande.46.47.

Learned men saluteth the authour.38.

Lecherie of prestes.18.21.27.

Leonard / an Hollander.34.

Lettre of the authours admission.16.38.

The table.

Letters to be ware of popseninge.22.

Forbes and Captaines cruell.46.

Rucius/a kinge/conuerted of Tymothe.13.

Mistres kige was robbed.23.

Marriage wyckedly contempned of
prestes.21.27.32.45.

Martynne/a faythfull Neapolytane.28.

Martine an English pizate.38.

Mass brought in agayne.22.27.30.35. what
topes it hath.30. abolysed.31. a tozde newly
paynted.45.

Melchisedech and other fathers.9. a father of
the Gentyles.12.

Mercenaries loyter and rauish.44.

Mihel patrick/maitre of theues.23.27.47.

Myles Couerdale/rayled on.35.

Myracles of Delyuerauuce.28.32.35.40.41.

Moneye/ƿ cause of mischefe.34.36.37.38.40.

Monkerie amonge the Britaines.13.

Monkes amonge the Saxons.14.

Moutgarret,maiteineth murtherers.23.26.46

Murthers done of Irishe men.23.24.28.

Murther kepeth holy daye.29.

Natiuite of Chyste.29.

Natiuite of mary abrogated.29.

The table.

Nobilite hateth not the truthe. 43.

Noble mē/taketh not awaye the keye of know-
lege. 43. how noble mē become ignoble. 44.

Noe preached afore y^e floude & after. 9. 12.

Moyles & rumours of mischese. 23. 29. 41.

Obedience to magistrates. 20.

Office of a Christē bishopp. 2. (24. 29.

Office of prestes. 20.

Office of Christianes. 26.

Order politicall and ecclesiasticall. 20. 27.

Order/a bishoprick in Irelande. 2. 16. 42.

Order against papistrie. 31.

Owners. iij. of the shippe. 40.

Papistes/yonge lyddernes. 3.

Papistes haue contrarie reioyces. 3. 22.

Papisme/resumed at kilkēnie. 27. (24. 27. 36.

Parcls escaped of y^e authour. 5. 6. 32. 35. 37. 40.

Paule boasteth of his vocacion. 4. He is elec-
ted. 10. He reioyceth in persecucyons and de-
lyueraunce. 3. 4. He infourmeth Claudia/and
semeth to haue preached in Britaine. 13.

Paules parcls & the authours cōferred. 4. 5. 6.

People reioyceth. 4. 18. 28. 29. Lamenteth the
change in religyon. 35.

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The table.

Person/a monke and inquisitour. 41.
 Peter/Johan/ and Paule/elected. 10.
 Philipp/ y Apostle preacheth in ffrance. 12.
 Philipp y parish preste of knocktouer. 18.
 Porphirius and S. Gregorie. 45.
 Practise/ for the masse. 23. 30.
 Prayer of Noe/ for Japheth. 12.
 Prayer for the dead. 17. 20. 25. 30.
 Preachers of Englāde now troubled. 42. 44.
 Prestes are persecuters and murtherers. 4. 5.
 26. 28. 29. 31. offended with Gods worde. 20.
 26. no redemers of sowles. 17. 20. 25. 30. will
 not marrye. 20. 27. prophetic with the deuyll:
 21. disobedyent to the kinge. 18. 21. 27. 29. re-
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 dispute for purgatory. 25. peruerteth the scrip-
 tures. 26. resumeth papistryes. 27. defendeth
 murther. 29. kepe holy dayes. 29. compared to
 Sathan. 30. ledde by a daunsynge deuyll. 31.
 setteth bp ymages. 31. afflicteth the Englysh
 churche. 43. are lecherouse as gotes. 43. and
 save pea & nape to God. 44. 45.
 Prestes in procession. ii. disguised. 24.
 Preste increaceth crysoms. 36. howseleth fishes.
 Preste at masse. 30. turneth thysle. 30. (36.
 Primace of Irelāde/ ambicpously sought. 32.
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The table.

Procession generall of prestes. 24. 27.

Proclamacion for both partyes. 31.

Recantacyon of the authour
looked for. 24.

Redēpciō is only of Christe / not of prestes. 20.

Refusall / w. iij. impedimentes. 17. (25. 26.

Registre of visitacions of Englande. 14.

Religion now in Englande. 44. 45. (47.

Richarde Routh / a lecherouse Judas. 26. 30.

Robert Shea / suffren of kilkennie. 5. 25. 28.

Rome called Babylō / of Christe & of Peter. 12.

Ruffianes in Irelande / rebellinge. 23. 24. 28.

Rumours and hopes. 23. 29. 41.

Sacrament preacheth. ij. thin-
ges. 11. 25.

Saint Iues in Cornewale. 34.

Samaritane / and his offices. 25.

Samothees / and other teachers. 12.

Sathan / alwayes an enemye. 28. 48.

Saxons subdued the Britaines. 14.

Scriptures perverted of Sathā & y papistes. 26.

Seale of office / iudged treason. 38. 39.

Sermons of the authour. 21. last sermon. 24.

Sermons. ij. of the B. of Dublyne. 32.

Servantes. v. were slayne. 28. 47.

The table.

Seruaunt to the customer. 36.

Seruice booke / resisted. 18. 21.

Seth / Enos / and other fathers. 11.

Syckenesse molested the authour. 16. 19.

Sowle of y^e kinge, not holpen by funeralles. 31.

Sowles haue not helpe of y^e prestes. 17. 20. 25.

States heauenly & politicall. 20. 27. (17.

Suffrages for the kinge. 31.

Sūme of y^e authours doctrine. 20. 21. 24. 25.

Teachers in Bytayne / afoze
Christe. 12.

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Thanks to God / for the dead. 25. (18.

Thomas Cusake / lorde chauncellour of Irelands

Thomas Hothe / a wicked iustice. 22. 24. 27. 30.

Thomas lockwode / deane of Dubline. 18.

Thomas / a ponge man of Estre. 32. 37.

Thornes & grapes / what they are. 47. 48.

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Thre considerations & chaunces. 2.

Thre peoples of Irelande. 46.

Thre turnes at masse. 30.

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Transubstanciacion / or God makinge. 15.

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Wiciose mē, no fitt ministers.10. (24.

Wyllages tyrannously oppressed. 46.

Wnthakefulnesse to God, plagued.36.42.43.49.

Wocacion of the Authour/iust.4.16.

Wocacion and election of God.9.

Walter/an Irish pizate/betray-
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Waterforde an ydolatrouse citye.17.33.34.

Weston/a lecherouse papist.4.45.interpreteth
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Whoremongers/ no apte ministers.10.

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Writers,ij.against Coyne and lyuerpe.4.6.

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ff J M J S.

C Cozectyons / where as faultes
hath escaped in the pryntynge.

ffol. 6. pag. i. li. 7. at Melita. li. 27. drowned.
pag. ij. 14. at the last. fol. 8. pag. ij. li. i. domini.
fol. 9. pag. i. li. 26. abhominacions. pag. ij. li. 24.
custome howse. Itē homely. fol. 10. pag. ij. li. 6.
Jrenæus. fo. 13. pag. i. li. 26. Melanius. fol. 15.
pag. ij. li. ij. call togyther. li. 26. or a caller. fo. 16.
pag. i. li. 6. Stoke. Itē do out the. in. last lines.
fo. 24. pa. ij. li. 24. iustice Hothe. Itē li. 26. Our
Chyste was but one Chyste. fol. 28. pag. ij. li. 3.
the clocke. fol. 29. pag. ij. li. 27. disdayned. fol. 33.
pag. i. li. 17. an Irishe pirate. fo. 40. pag. i. li. 10.
in part of paymēt. fo. 45. pag. ij. li. 5. ye shall.

C Imprinted in Rome / before the castell of
S. Angell / at y signe of S. Peter / in
Decembze / Anno D. 1553.

O lorde thu God of truthe.

I haue hated them y holde of superstitiousse vanities / & my trust hath bene in the.

I will be glad and reioyce in thy mercye / for thou hast considered my trouble / & hast knowe my soule in aduersitees.

Thou hast not shut me vp into the hande of the enemye / but hast set my fete in a large roome.

Psalm. xxi.

Stande vp (O lorde God of hostes) thou God of Israel / to byset all heathen / and be not mercifull to them that offende of malycouse wickednesse.

Psalm. lix.

GOD IS



MY HELPER.

the ba

/ for

now

of the

me.

God

merc

twice